

Σὺν δέῳ ἐν χρίστῳ  
To: THE  
ANSVVERE  
TO THE PRE-  
FACE OF THE  
RHEMISH  
*Testament.*

By T. Cartwright.

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Σὺν δέῳ ἐν χρίστῳ

## Th'answere to the preface of &c.

*To the six first sections page 1.2.& 3.*

**T**H E true religion being like the heauenlie bodies which neuer change: the Popish religion resembleth the earth, which as the porters claye is readie to receaue any forme, according as the wind and weather, times and seasons of the yeare, winter or sommer, spring or fall wil set vpon it. Hereof it is that they which sometime did so deadly hate the instruction of the youth, in the groundes & principles of religion; that they

A 2

could

## 4 THE ANSWERE TO

could not heare the worde of Cate-  
 chisme with patient eares : nowe  
 in feare of a generall falling from  
 them through opinion either of their  
 blockish ignoraunce or sluggishe ne-  
 gligence ; are conſtrayned both to  
 write and teach their Catechiſmes.  
 Out of the ſame feare it riſeth , that  
 they which hitherto could not in-  
 dure the holie ſcriptures to be red of  
 the people, in their mother tongue:  
 nowe leaſte they ſhoulde vtterlie fall  
 from the hope of their gaine, throgħ  
 a vehement ſuſpition of juggling  
 and playing vnder the boarde with  
 the people: and conſtrayned to pro-  
 feſſe a printe of that , which they  
 ſometimes burned, and prætend al-  
 lowance of that, which in times paſt  
 they condemned . Howbeit th'eui-  
 dence of the trueth hauing theſe  
 Church robbers vpon the rack : ſee  
 notwith-ſtanding how hardlie they  
 are gotten to confeſſe the trueth, &  
 how they lyſp it, rather then ſpeake  
 it out. For heere they confeſſe that  
*th' Armenians, Goſthes, Italians, French*  
 and

and *English men*, had either some part or the whole of the scriptures translated into their own tongues. But they will not grant it of the *Slauoies*; which notwithstanding is most euident, not onely by the words of *Ierome*, who affirmeth that he gave to his own nation a translation most diligently amended: but by certaine of their own Doctors, from whom th'evidence of *Ieromes* wordes doth wring forth the confession of the trueth in this behalfe. But what needeth all this nicenesse; when it is euident that in the elder and purer times, the scriptures were translated into innumerable, yea to all tongues vsual amongst men. In the latter times of poperie, it is not shewed, that there were such translations especially in England: where the Iesuites doe foolishly cōclude, that there was a translation in our tongue allowed, because the counsell prouideth that none should be permitted, but that which was allowed by the *Diocesane*. And if ther were any; yet it being kept close prisoner, that it could neither come

*Hofius de*  
*Sacro verbo*  
*Vernac. le-*  
*gendo.*  
*Alfonsus de*  
*Hares. lib.*  
*1. c. 13*

*Chrysost. in*  
*Ioh. homil. 1*  
*Theodoret.*  
*de corrig.*  
*Gracorum*  
*affect. lib. 5.*

to the people, nor the people to it: it is all one in this question, whether there were none, or no vse of them. And if they both were, and were v-  
sed: yet for so much as, by their owne confession, they were permitted to wring out of the peoples handes the translation whereby the Popish Church was besieged: it is euident, that you permit it not either in reuerence to the holy scriptures, or loue to the people; but rather as desperat enemies, which had rather kill with it, then that the head of your gaine-  
full errors should bee stricken of by it. And it fareth altogether with you in this poynt, as with men which ha-  
uing a naturall hatred of cheese, or some such foode, in such sorte as the verie sight or touch of it doth offend them: yet being effamished, are con-  
tent for the safetie of their liues euen to eate it. For abhorring from the scriptures in time of your peace: when it commeth that you and your state is plunged by such as you call baterickes; you are glade to bite or nibble

nibble vpon the scriptures, if hap-  
 lie you can get any thing to serue the  
 present neede. But tell vs (go d sirs)  
 is the reading of the scriptures by the  
 people, like vnto Strawberies, that ar  
 good onelye in some season of the  
 yeare? is it physick whē men are sick  
 and not meate when they be whole?  
 is it triacle to driue out poyson, and  
 not præseruatiue. to keepe from it?  
 hath it strength to put the enemie to  
 flight, and hath it none to hinder his  
 approach? finally is it good to weede,  
 & not to plant? The contrary where-  
 of is rather true. For if it be able to  
 heale a sicke man, it is much more a-  
 ble to keepe him whole which is al-  
 readie in health: & if it be meete to  
 giue light to the simple, when the  
 heauens are ouercast with the mist  
 and cloud of hæresie; it is much more  
 forcible to shew the way, when they  
 are not so clouded. It is therefore a  
 sottish distinction which the Iesuities  
 vse, in making the peoples reading  
 of the Scripture dangerous in tyme  
 of peace, and profitable when th'enc-

mie (by hærefie) hath made a broyle. Howbeit admitting that the peoples haruest of reading the Scripture, is onely in foule weather: how cometh it to passe, that you haue not wel-nigh fortie yeares long, wherein the gospell after a dead winter hath beene greene and florished againe in our country, and wherein the *Hæreticall translations* (as you call them) haue filled the land: procured that this sickle of your translation, might be in the hands of the people; therby to get them so much grain, as might haue fed them in this dearth of Masses, and other such swill and swaddes as you were wont to fill them with? Wherefore the people maye well see that as vnto *Visellius*, the dead citisen was alwayes of good sauour; so vnto you, the dead & carcased soules are of pleasant smell. But let vs come vnto the groundes of this difference of the peoples reading of scriptures, which they haue set in the forefront of the præface. The first is, that it is not absolutely necessary for al maner of men

*Tranquillus.*

men to read them. It is absolutely necessary that all men shoulde vse all good meanes and helpes, whereby to know Christ more perfectly: but reading of the scripturs (which al do testifie of him) is a good meane and help therevnto: wherefore it is absolutely necessary. And to this stayre of clyming vp to the knowledge of Christ by reading, doth our S. Christ lift vp his hearers; when hee willeth them to search the scriptures. For he doeth not will them onely to heare the worde preached, but to vse all maner of instruments, whereby they might digge out the hid treasure of the knowledge of himselfe. And the circumstance of that place, doth argue, that hee had in that particular exhortation, a more speciall regarde to the reading of them, then to th'other more excellēt exercise of hauing them preached. For when of th'one side, they beleueed not the Sermons of our Sauour Christ, and of th'other side, it was dangerous to refer them ouer to the Sermons of the Scribes and

Ioh. 5. 39.

and Pharises malitiouſlye blinde in that myſterie: there remained onely that with inuocation of the name of God, they ſhould read the ſcripturs; to th'end that by conference of them with the Sermons of our Sauour Chriſt, they might finde and feele the trueth of them. And as this place proueth that the peoples reading of the ſcripture, is a good help to thoſe that belecue not after they haue hard the preaching: ſo th'exemple of the men of *Berea*, declareth that it is alſo neceſſary for thoſe that beleue; that they ſhoulde be able by conference of the ſcripture, to confirme themſelues in the faith whereinto they are entered: whereof let the reader further looke, what is both objected & answered in that place. And if it were a ſafe and a ſure thing for the Iewes, not yet beleeuing in our Sauour Chriſt, to ſearch and reade the ſcriptures: how can it bee dangerous for Chriſtians, that haue already beleeued him to read the ſcriptures, which beare testimonie of him? And if it be  
com-

AA. 17.

11



commendable, that those that were novices in Christianitie & plantes of a day olde, should search & read the scripture: how much more ought the reading of the scriptures be committed vnto their trust, which (through the covenant of grace) were frō their mothers wombe borne Christians. Gal. 2. 15

Secondly it is absolutely necessary for all men, to vse all those aides whereby they shoulde the more perfectly know what is the will of God; thereby to frame themselves to th'obedience of the same. Heereof the law commandeth, that euery one should not onely haue the law sounding like a trumpet in his eares: but also that it shoulde be as a ring vpon his finger, as a bracelet vpon his hande, as a frontlet before his eies: that is to say, alwayes in sight. For which cause he commanded further, that the law should be written vpon the frontiers of the land, vpon the gates of the Citie and Towne, and vpon the postes of euery mans priuate house. Nowe if it were then thought

Deut. 6.

Deut. 6. 7.  
8. 9.

Coloss. 3.  
16.

thought good to the wisdome of God, that the people should in passing by, reade the lawe grauen, or painted vpon pillers, gates & dores, wher they could not consider of it so grauely & stayedly: how much more was it his good pleasure, they should read the same sitting in their houses: where hauing the book before them they might more ripelie and deliberatelie conceaue the sense, and receaue the fruit thereof. Further th'Apostle commanding that the worde of Christ, should dwell plentifully or richly amongst those that are of the Church; doth thereby giue commandement, that they shoulde vse all lawfull meanes of familiar acquaintance with it. Vnlesse therefore it be denied (which cannot bee of them that grant it sometymes expedient) that the reading of the Scriptures, is a lawfull exercise in the word of god, for the obtrayning of greater wealth in the same: it is manifest, that it is commanded of th'Apostle. If commanded, then also *absolutely necessary.*

More-

Moreouer it is commanded to trye the Spirits, whether they be of God or no: But that can not bee without some further knowledge of the word then we receaue of the spirites them selues, that is to saye, the ministers speaking either in the spirite of error or trueth : wherefore it followeth, that the whole knowledge that a faithfull man ought to haue, hangeth not of the mouth of the minister, but ought to haue a supplie of priuate reading, and meditation of the law at home. Againe the King, who of all other for the multitude and weight of his busines, in the affayres of the common wealth, might seeme to be freed from this exercise of priuate reading, and to content himselfe with the sermons in the temple: is commanded to reade the booke of the lawe diligently: where other men that are neither so full of businesse, nor haue so many whose welfare dependeth of them, can not bee exempted from this exercise of pietie. And if it be necessary for the King

1. Ioh. 4. 2.

Deut 17.  
19.  
Iosu. 1.

King to reade in the worde, that hee may rule well; it is necessary that the subjects should doe the same, that they may obey well. And if it bee needfull for him to read, that hee command not through the pride of his harte thinges that are vnlawfull: there is the same necessity for them, least in too greate basenes of minde, they shall obeye man rather then

Iosu. 8. 34

Nehe. 8.

2. Reg. 23

2.

Aet. 13.

15 & 15.

21.

Col. 4. 16

God. Last of all, reading of the scriptures publikely in the Church, being not onely a laudable and approued custome of the Church vnder the lawe, but commanded also in the gospell: doth declare that that which was continually profitable vnto the whole Church together, can not but edifie euery one a part in his house. As for their reason to proue it not necessarie, for that *through mans malice or infirmitie, the scriptures are pernicious & much hurtful to many*: It is very childish. For by the same boult they may shut out preaching as well as reading considering that through eyther infirmitie or malice, many & the most part

part oftentimes of those that heare, get a greater condemnation vnto themselves. So also the Sacraments shall be banished, which by many are receiued to iudgement. Finally, so it should be dangerous for the people to meddle with Christ himselfe: as one that is set for the rysing and fall of manie.

1. Cor. 12

Luke. 3.

And to this manifest & sounding voice in the Scriptures, doth th'echo of th'elder Churches answer: which teache that the people should *leane the Scriptures without booke*: that they should not onelie hearken vnto the reading of the Scriptures at the Church, but also take the Bible when they come home, and that reading of the Scriptures performeth that to the soule, that meate doth to the strength of the bodie: that all men ought, by daylie reading the Scripture get wisdom: that they should read the Scriptures, for that they were written to th'end we should be comforted. Wherefore it is not the Churches diuine wisdom, but the Popishe Synagogues deuilishe craft, to forbidde that at

any

Orig. in *Le-*  
vir. *hom. 4.*  
Chrysost. in  
Gen. *homil.*  
29.

Hieron. in *cap*  
10. *Ecale-*  
*fast.*  
August. in  
Psal. 33.  
cane. 2.

any time, which both the Scriptures, and purer Churches haue not onely permitted th' vse of to the people, but streightly charged them therewith.

And it is not vnlike the subtile practise of the *Philistines*, the most deadly enemies vnto the Lords people: who to keepe them alwayes in slauerie, permitted no vse of weapon vnto them, a fewe excepted, whome they

1.Sam.13; (forsooth) would shew grace vnto. So the *diuine wisdom* of your Church, is to hinder the seruantes, that they should not know their maisters will: to holde from the betrothed maide, that she should not know her faith & duetie to her *sponse*. Where also it is to be noted, that as th'authoritie of Gods worde is in no account with them: So neither the *Councill of Trent* (otherwhere matched with th'authoritie of th'euangelistes) nor the *supream* authoritie of the Pope is so sacred amongst them, but that for lucre they are boulde with both of them. For in steed that they præcise-lie command, that none maye reade

any

Vpon  
Act 15.

any translation whatsoeuer, without the *Curates* testimonie of his abilitie thereunto: they haue without repeale of Councill, or Popes decree, put their translation in mens hands with no note of *discretion* which we vnderstand; but *who will giue most*. You may not thinke much therefore if wee for Truths sake make light of your Trent councill, when you for gaine infringe it.

*To the three next sections,  
pag. 3. and 4.*

If (as hath bene shewed) all ought to reade the Scriptures, then all ages, all sexes, al degrees and callings, all high and lowe, rich & poore, wise and foolish haue a necessarie duetie heerein: of which particularities, neither doe the Scriptures nor auncient writers keep silence. For the Scripture declareth that wemen and children, & that from their infancie, that noble and ignoble, riche and poore, wise and foolish exercised themselues

Iosua 5  
2. Tim. 3  
Psal. 49  
Prov 1

*Theodoret.  
de corrig.  
Gra. affectu  
lib. 5*

in the holy Scriptures. And *Theodoret* lyketh well that the points of religion which the Church taught, were not onelie knowne of *Doctors* and *maisters*, but of *Taylers*, *Smythes*, *Weauers* and other *artificers*: not of men onelie but of *wemen*, and the same not onely learned, but *labouring wemen*, *sewsters*, *seruants* and *handmaides*; not of *Citizens* alone, but of *Countrie-folke*, *Ditchers*, *deluers*, *neat-headers* and *gardiniers*, *disputing* euen of the *holie Trinitie*, &c.

*Deut. 6*

And being commanded to be talked of both within the house & without, both lying, sitting and walking: a man woulde thinke that therein is commanded th' exercise of it in al places, both *table* and *bench*, both *boate* & *barge*. And it is too great ignorance to make that difference of place in this matter, which was not made vnder the Law: when in all manner of places it is not onelie lawfull, but commanded to talke of the Law. And seeing to the cleane, al things are cleane, the boat and boat-man, the rudder and the rower: it is too palpable a dark-

*Titus 1*



darknesse, to thinke that the Worde  
 should bee profaned by those things,  
 which by faith & prayer it sanctifieth.  
 Wherefore it is most false, that the  
 Bibles were then onelie in *Monasteries,*  
*Colledges, Churches, Bishops, Priests, and*  
*some deuout principal lay-mens hands.* For  
*Chrysostome* exhorteth al the people &  
 secular men to get them Bibles, at the least  
 the new Testament. *Ierom* also saith  
 married men, Monkes, sillie women were  
 wont to contēd, who should learn moe scrip-  
 tures without booke. But *Chrysostome* is  
 bold, and affirmeth it more fit and profit-  
 able for the lay people to read Gods worde,  
 then for Monkes, Priests, or any other. And  
 if priuate reading of the Bible were  
 vrged so sore, when (through the tra-  
 uaile of wryting,) it must needes cost  
 much: how much more then is it now  
 to be pressed, when (through the be-  
 nefite of printing) it is so easilie and  
 lightlie obtained. It is false also, that  
 either they sung in an *vnknowne lan-*  
*guage, or without knowledge of the sense in*  
 some profitable measure: which had  
 bene liker vnto the prating, prat-

1. Tim. 4.

Epist. ad  
Coloss. 4. 11

Hieron. in

Psal. 133

in Matth.  
homil. 2.

Ec. concio.

in 3. de Lo

Zate

ling and parating of birdes tickling  
th'cares of fond men; then to any  
Christian melodie, pleasant in the  
cares of the wise God.

After, like men fighting in the dark,  
they stryke themselves in stead of the  
enemie. For they are forced to bring  
forth *Ierome*, exhorting men and women to  
the reading and meditation of the Scripture,  
thereby to walke comelie in their se-  
uerall callings. Themselues therefore  
which dryue men from reading of the  
Scriptures, are causes why neither  
*Virgines* can meditate of chastitie, nor wy-  
ues of faithfulnessse, Prince how to rule, nor  
subject how to obey: seeing these dueties  
are euidentlie to th' vnderstanding of  
the simplest, laide forth in holy Scrip-  
ture: And if then th' *inferiors* taught not  
their *superiors*: it was because that as  
they excelled their vnderlings in age  
& dignitie; so they went before them  
in knowledge and vnderstanding of  
the word. But because *Poperie* is such  
a time, wherein (as *Salomon* saith) the  
seruants ryde and the maisters goe on  
foot: that is to say, wherein common-  
lic the

Ecd. 10.4.

lie the Bishop can byte, but not bark:  
 the Pastor can milke but not feede:  
 the Priest can mum, but cannot speak  
 it is needfull that in such a case, the  
 waters should go against the streame  
 & the *scholler* should teache *his master*,  
 the *sheepe* controule *his Pastor*, &c. Yea in  
 the learnedst and lightsomeft times  
 that euer were, and in personages of  
 notable marke, it hath sometymes  
 come to passe, that not onelie women  
 haue instructed men: but euen the  
*sheepe* the *shepheards*, the *schollers* their  
*master*, the *seruant* their Lord. And  
*Chrysostome* and *Augustine* will haue e-  
 uery one to learne, as they may teach  
 one another. Against which as also a-  
 gainst the peoples reading of Scrip-  
 tures, neither *Ierome* nor *August.* haue  
 a word. For *Ierome* in the same epistle  
 exhorteth to the reading of the scrip-  
 ture, onelie he reprobeth them which  
 trusting vnto the strength of their  
 wits, and to their owne studie, seeke  
 not the necessarie helpe of a teacher,  
 the principall meanes which God  
 hath ordained to bring men to sound

Luke 2.38

Luk. 24.10

act. 18. 26.

2. Reg 5 13

*Chrysost.**in Coloss.**hom. 9**August. de**tempor.**serm. 56.*

*Hieron. in  
psal. 86*

knowledg of the trueth. And how far *Ierome* was from the Iesuites iudgement, it appeareth otherwhere: when he saith, that the *Scripture* is tearmed the *Scripture of the people*, because it is red vnto all people that all may vnderstand. Lyke- wise he sharply reproveth such as cō- temned those that red the *Scripture* and mused of them day and night, as chatters & vnprofitable: which is the very popishe spirit that reigneth in these daies. The same answer serueth for *Augustine*, who reproveth not men for reading of the *Scripture*, but onelie for that in reading them, and finding difficulties which they cannot auoide: they forth- with condemne the worde, in steade that they should repaire to such as are able to vndoe their knots. Which thing is not onelie cleare vppon the place, but confirmed by other sayings Where declaring it not to be enough to heare the word in the Church only, he exhorteth al in their private houses ei- ther to read, or to get some to reade for them. And againe, that nothing abideth, but that which a man hath layde vp in the

*August. de  
tempor.  
form. 55*

THE PREFACE OF &c: 23

the treasure of his conscience, for health of his soule by reading, praying or doing good workes, and that we must alwayes pray and read. And if they wrote this, when the malady of arrogancie in diuine matters was not so great as now it is: howe much more would they haue wrote it in these dayes; considering that the vse of the Scripture, is to beat downe the pride and arrogancie of the minde: whereas the Iesuites conclude cleane contrarie, that because men are more proud nowe then heretofore, the Scriptures shuld be withdrawne more now then then; esteeming that pride gayneth by reading of the Scripture: therein like to those whome *Augustine* sharply repro- ueth, which bearing that they must be humble, will learne nothing: thinking that if they learne any thing, they shalbe proud.

2. Reg. 22<sup>l</sup>

11. 18. 19

Rom. 7. 7.

9. 10

*August. in  
Psal. 130*

To the 4. next sections, pag. 4.

5. and 6.

The moderation of Nazianzene is necessary, but helpeth you nothing at all. For it maketh a distinction, first

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ge-

generally betweene Doctor & Scholler, and then of the Doctors office, varying his teaching according to the difference of one Scholler from another: which we confesse; and not betweene Scholler and Scholler, as you prætend. And therefore following your sense of *Nazianzene*, which is that the people should not meddle with the Scriptures, but the Minister alone: your selues are guiltie of the *conspiracie of Korah*, which permit to some of the people the reading of the Scriptures, which (out of *Nazianzene*) you pretend to bee the seuerall of Bishops and Ministers. We grant it is often profitable for the common people not to be curious: and so is it also for the Pastor, in matters that breed questions rather then ædifying to God which is through faith in Christ. Howbeit commending his sister for her cunning in the Scriptures both olde and new: it is manifest, that by *curiositie*, he meaneth not to draw them to carelesnesse of reading & meditating of the Scriptures. *Augustines* words, as they make not

*In funeb.  
orat. de  
Gorgonia*

not for you, considering that the *simplicitie of faith*, reacheth it selfe to the beleeuing, (and consequently vnderstanding) of the whole Scripture, and euery part thereof: so to fit them for your purpose, haue you shamefullie gelded thē. For you haue left out the pronoun *this*, which marreth al your market. *Augustine* hauing before, out of the scriptures confuted certain which held that there should be no resurrection of the flesh, concludeth with this exhortation: that they should be nourished with this simplicitie of faith, which hee had proued out of th' Apostles & Christs words: with which simplicitie, both himselfe and all other was, and ought to bee contēted. After he sheweth the cause of their error, for that beeing little ones in knowledge, they had neglected the first principles and grounds of their religion, as it were the milke whereby they shoulde haue growne to the strength of partaking of sounder & harder meate. Al which doth nothing bar them from the rea-

ding of the Scriptures; in euery book chapter and almoste verse, whereof, there is aswell milke for babes, as strong meates for those which are grown. And as in the most champion and plaine grounds of the bookes of Scripture, there are some mysteries (as hillocks) higher then the rest of their fellows: so in the greatest and steepest hill thereof, there is footing whereby with labour and trauaile, with much reading and often prayer, wee may come to that height of it, wherein wee may see and discouer so far of the land of *Canaan*, & the kingdome of heauen, as our places & callings, sexes and ages do require. And as there is no booke in the Scripture so mysticall and deepe, whereout a good teacher wil not deliuer doctrine fit aswell for the vnlearned, as for the learned: so is there no good scholer in the schoole of Christ, which out of the hardest bookes, cannot draw something, aswel for his cōfirmation of that which he hath learned, as for his entrance into the knowledge of that,  
which



which he is yet to learne. And as whē a man hath learned Arithmetick, the way is open and easie to Geometrie, both which make easy staires to clime vp to Astronomie: euen so the people hauing laide the grounds of Religion wel, and red diligently the easier and plainer bookes of the Scripture; shall haue also a plaine and a paved way, euen in the deepest mysteries, and profoundest bookes of the Scripture.

Heereof Salomon saith, that *al the words of wisdom are open and easie to euery one of vnderstanding.*

Prov. 8.

Where because by a man of vnderstanding, he meaneth euerie one that is godlie; as by the foole, the wicked: it is manifest, that he declareth that all the words of God are easie, & open to al Gods people. Whereof also commeth that it is saide, that God reueleth his secrets & hid counsels, to all that feare him. Seeing therefore the people may aswell come to the reading of the Scriptures with the feare of God, as the Ministers themselves: it followeth that there can be no hardnes or difficultie of any place

Genes. 18

Psal. 35

of

John. 7. 17

of Scripture, which shall more withhold the sight of that which is needful for them in their place and calling, then which is necessarie for the Ministers in theirs. Christ saith that whosoever will doe the will of God, the same shall know his doctrine. Seing therefore the people and vnlearned, may haue as settled a purpose to doe the will of God, aswell as the Pastor or learned: it is euident, that their labour and trauaile in reading of the Scripture, shall be no more frustrate for their estate, then the Ministers for theirs. Likewise there being a certain promise, *that those which abyde in the word which they haue beleeued, shall knowe the truth:* it cannot be, but that the people doing that aswell as the Minister, shall for their proportion, be partakers of the promise aswell as he. Hitherto belongeth the plaine and most vsuall words, the phrase and manner of speech most frequented, the comparisons and similitudes most familiare, taken out of the shops, and out of the fieldes, from husbandry and housewife.

Loh. 8. 31

32

wiferie, from the flock, and from the heard, from the plowe, and the mowe. For notwithstanding that it had bene easy for the Lord by his learned Prophetes and Apostles, and our Sauour Christ especially, to haue flien vp into the heauens, and to haue gone downe to hell, for comparifons to set forth his doctrine with: yet we see how he cree peth as it were vpon the ground, in taking that which is before mens feet to clear his doctrine with. Wherefore? but that thereby he would notifie vn- to the sonnes of men, that hee wrote the Scriptures for the capacitie & vn- derstanding of th' vnlearned. Last of al when the whole body of the Scrip- ture, from the head to the foote ther- of, is teamed a light & lantern, they must needes be the children of dark- nesse, which breath and bluster dark- nesse & obscuritie continually against them. And therefore if it be hidden to any, it is hiddē to those whose vnder- standings the God of this worlde hath blinded, that the light of the glorious Gospel of Christ should not shine vn-

Psal. 119  
Prouerb. 6  
2 Pet. 1  
2. Cor. 4

*In Exo. in  
hom. 9*

*Chrysost. in  
2. Thessal. 2  
hom. 5*

*Hieron. in  
Psal. 86*

*Contra Iu-  
lian. lib. 7  
medius  
circiter lib*

*August. cō  
tra Iul. lib.  
5. cap. 1*

*Gregor.  
mag. Epist  
ad Laand.  
in expositi-  
one Iobi*

to them. This iudgement of th'easines  
and facilitie of the Scripture, haue the  
auncient fathers. *Origen* saith that they  
are shut against the negligent, and open to  
those which knock & seeke. Another, that  
all is cleare and plaine in bolie Scriptures:  
whatsoeuer is necessary for vs is manifest.  
Another, that the Lord hath spoken by his  
GoSpell, not that a few, but that all shoulde  
vnderstand it: that *Plato* wrote his wry-  
tings, but not to the people, but to a fewe,  
scarce three vnderstanding him. Last of al,  
*Cyrril* saith, that the Scriptures are profit-  
ably recommended vnto vs in an easie speech  
that they should not goe beyond the capacity  
of anie. Wherefore it is no Catholick,  
but the Pelagian iudgement, that the  
Scripture is hard and fit for a fewe learned  
men. Your owne Pope saith, that they  
are lyke a flood wherein the lame may wade  
and th'elephant may swimme. And if all  
the Scripture carrie this light with it,  
it is cleare that euerie booke doth the  
same. Wherefore also the booke of the  
*Canticles of Salomon*, intreating of our  
spirituall coniunction with our Sau-  
our Christ, and that in most chaste, and  
yes

yet familiar speeches: it is meete for all ages. We agree that there may be a profitable discretion, of reading one book before another, and of reading one twise before another once. But forsomuch as the whole scripture is a letter sent fro the almightie to his creature: there is no iust cause why the booke of the *Canticles*, &c. should be plastered vp, that young men & children should not read that part of the letter, as well as the rest. And howsoeuer *Ierom* in that place seem to allow the Iewes deuise which they saw, what time the vaile was before their eyes: yet the same *Ierome* in another place, where he speaketh of th'education of a young maide of seauen yeares olde, sayeth, let her learne without booke, the *Psalter*: and vntill she come to be marriageable, let her make the treasure of her heart, the bookes of *Salomon*, the *Gospels*, *Apostles*, and *Prophetes*. Vnlesse therefore you will denie, that the *Canticles* are amongst the bookes of *Salomon*; you shall be constrained to confesse, that *Ierome* would not haue the tēder ages *shue*

*Greg. epist*

84

*Epist. ad Gaudent.*

*Ioseph. 2.  
Ab. contra  
Apion*

Deut. 6

shut out from the reading of them. Heere the testimonie of *Iosephus* is notable, who affirmeth that if any asked any of the Iewes concerning the law: they were aswell able to tell him, as their own names. And as for your argument, that the people should be no more loath to be ordered by their Pastors, in the reading of the Scriptures, then in th' vse of the holy Sacraments: it is absurd. For the Lorde commanded the father of the householde, to teach his children at home, and by some opening to sharpen and set an edge of the doctrine of the lawe, that it might cut the deeper into their hearts: yet did not he suffer, that the householder shoulde minister the Sacrament in his house. And your selues, which graunt vnto certaine laye persons, leaue to haue th' vse of the Bible: doe you thinke it lawfull also, that you may credite thē with the administration of the Sacrament? Howbeit (indeede) you deale with the people much a-like, both in holding them from the reading of the Scriptures, and in excluding them from

from the Sacrament of the Supper: not onelie in that they receiue but once a yeare, but that euen then they receiue no Sacrament of Christ, but an Idole of your owne braine. When therefore you haue answered the trust you professe in the Sacraments; men may commit somewhat the more vn- to you, in the stewardship & dealing out of the scriptures. There is no such place of *Ambrose* in that booke: If there were, yet th'answere is easie: that the Bible is called the *Priests book*, as they are called the pillers of the trueth: for that they were more continuallie to occupie themselues in the reading of them. But that he meant not therby to shut out the people frō reading thereof: it appeareth in that he saith, *That he careth not much for his bellie, which is earnest in the food of reading: That that is the refection that maketh a fat soule. Also that the reading of the Scripture, is lyfe.* We doe not think, that you doe so much enuie the people the reading of the *Scriptures*, as that thereby you seeke your vantage: that your vile filthie

1.Tim.3

*Ambrose*  
*serm. 35*  
*Look Ambrose vpon*  
*the psal.*  
*118. serm.*  
*7. in vers. a*

C

mar-

marchandise of Masses, and Diriges, Pardons and Indulgences, hauing no light to shew them by, might be vented abroad: which would lye rotting at home vpon your hand, if men might be suffered to bring any light with the into your pack-houses. But seeing you obie~~ct~~ *enue* against your selues, let vs heare how you answere it. You compare your accusers heerein to the Diuell, surmyning an euill and an enuious eie in God, that forbad our parents the fruit of one tree. You dowel, if you be able to shew that God hath forbidden the people to reade the Scriptures. Which because you cannot, th'accusation returneth vpon your selues: it being as Satanicall to forbid that which God hath bidden, as to bid that which he hath forbidde. And because it pleaseth you, to compare the restraint of the Scriptures, with th'inhibition of eating of the forbidden tree: hearken of how contrarie a iudgement *Irenaus* is vnto you in this point: who alluding to this place of *Genesis*, exhorteth all men to eate of  
*every*



euerie diuine Scripture. You take a sure way, to keep the Church *frō knowledge falsly so named*, whilest you wil let them know, neither good nor bad: not vnlike to those parents, which to be sure that their children shall not surfet, keepe them altogether from meate. You *woulde haue them wise to sobrietie*. Therefore (belike) you bannish them from th'acquaintance of the scripture the mistresse of all wise dome and sobrietie. Where reade you that the Scriptures, are compared to *keynes in the hands of little children*? They are indeede compared with a sworde, in the hand of a souldier: whereby it is easie for them to knowe, that your meaning is to betray them, into their spirituall enemies hands, which haue taken their weapons from them. And if some mad men or quarrellers in the campe abuse them to their owne and others destruction: yet the law of not bearing sword in field, will neuer be iust. In stead therefore that you shuld haue generallie commanded that all souldiers should weare swordes, but

*Irenaus lib  
5. ad medi.  
um circi-  
ter libro*

Ephes. 6

such as (in respect of franzie or quarrelling with their fellowes) are speciallie restrained: you make your proclamation, that no souldier shal weare weapon, but with special licence therunto. Is this your skill and discretion in warfare? But thus at least you prouyde, that *dogges & hogges* shoulde not come vnto them: so doe you also, that neither sheepe nor lambe shoulde touch them. Thus th'vsurpers are kept from them, but the true owners also enioy them not. Heerein you bewray a contrarie spirit, to that where-with our Sauour Christ was conducted. For he oftentimes preached in the hearing of known dogs and hogs, that is the Scribes and Pharisees, obstinatlie set against him: least for their sakes the children should be defrauded of their bread. And you of the contrarie side, defraude the children of their appointed portiō, least the dogs should happely snatch at it. Besides this, do you think, that the discretion of dogs and hogs from sheepe & lamb is so easie vnto you, as it was vnto our

Sai-

Sauour Christ, and his Apostles? Can you tell who deuide the hooſe and chaw the cud, who are cleane, & who are vncleane, who read in the ſimpli- citie of heart, and who with pretence? Heere therefore you mutter that, which *Harding* your companion ſpeaketh plainelie: that the common people are dogs and hogs: and indeede your argument is none at all in this place, vnleſſe by *hogs* and *dogs*, you meane all thoſe, frō whom you ſteale away the reading of the ſcriptures. As for your deſcription of *dogs* & *hogs* out of *Chryſoſtome*, to be *hereticks* and *carnall men*: it maketh not ſo much to take the Scriptures away from the common people, as frō the learned and richer ſorte. For hereſie maketh her neſt oftner in the breaſt of the learned, and of thoſe that reade the Scriptures in the *learned tongues*, then in the common peoples heades. And the riche are more often loaden with carnall luſtes, then the poorer ſort: ſo that if *Chryſoſtome* or *Tertullian* proue any reſtraint of reading of Scriptures,

C 3      they

they prooue it directly against your practise, which lay the scriptures wide open to all the learned, and as it was in Queene *Maries* dayes (if we will remember) to those that might dispend by yeare a certaine land : that is, to those from whome either you durste not holde it, or of whome you hoped to haue gaine through speciall licence accorded vnto them. You say trulie, that no man can vnderstand the Scriptures but by the Spirit of Christ. Whereof if you would haue concluded any thing for your purpose : you ought to haue shewed, that the Spirit of Christ is appropriated to the learned, or at the least oftner accompanieth them, then it doth th'vnlearned. The contrarie whereof being true, that God reuealeth his secrets (for the most) vnto the simple and vnlearned ones, and that not manie wise men, nor many noble men are taught by this Spirit: it is euident, that if any should be shut from the reading, and other exercises of the Scriptures, the same are especially the learned, and not the ruder, the nobler and

Math. 11  
1. Cor. 1.

and not the baser, the richer and not the poorer sorte.

*To the three next sections,  
pag. 6. and 7.*

Marke (good reader) the blasphemie of these wretched caitiues, that esteeme so vilelie of the holy Scriptures, as if there were no better nor more honorable vse of them amongst the people, then to make choise of the reading of them, rather then to be much occupied about *stage-plays, cardes, and dice*. These men (no doubt) could be wel content, that the people shoulde rather sit downe and pill strawes, then they should take anie booke of holy Scripture into their hand. *Pharaos* prophaneesse from hence forth shall not be spoken of, in respect of th'vncircūcised lips of these beastly Iesuites. For he which held the people from exercises of godlinesse, in respect of doing some profitable work, tending to the fortificatiō of the land: but these are content, that sports and

plaies, and that of the basest sort, and of worst reporte, as *cardes, dice, & stage-playes*, shall keep the people from reading of the Scriptures; so that they be not much giuen vnto them. And yet notwithstanding if (as you prætend) they engender heresies, amongst the people: it should appeare that they should be aswel occupied in th'one as in th'other: both of them being readie and beaten wayes to euerlasting damnation. But a liar (they say) hath need of memory. For, if (as you haue alledged) *Chrysostome* calls carnal men dogs and hogs: these delicate ones, giuen so much to *cardes, dice, and stage-playes* beeing carnall: it followeth by your discourse, that *Chrysostome* was of this iudgement, that the most seasonable tyme for the people to reade the Scriptures in, was when they were dogs & hogs: then which what can be more vnworthelie spoken of the good Bishop. But marke also (good reader) the brazen impudencie of the Iesuites, whereby it will not be hard for thee to see, how all conscience in them is euen seared away

THE PREFACE OF &c. 41

away, as it were with a hot-iron. For *Chrysostome* disputeth of a necessary & continuall vse of reading the Scripture, by the people: & therefore doth not so much speak against the lets of certaine times, as when they were giuen to *stage-playes*, &c. but meeteth with the ordinarie and continual impediment, as the *care for house, wife, and children*. For which purpose he alledgeth th' *Apostle*, that the *Scripture was written for our correction*. Which if the Iesuites will restraîne to the correctiō of excessse in dicing and carding, &c. their cogging and iugling cannot bee hid from anie. In the third homilie of *Lazarus*, he doth not obiect th' excuse of pastime: but declareth that for to deliuer themselues from the duetic of reading the Scripture, one woulde say, that he hath matters to plead, another that he hath publike affaires, a third that he hath his handie-craft to awaite vpon, another that he hath his wife, his children and familie to maintaine and take care for, and generallie euerie one could say, *I am a man of the worlde, it belongeth*

not to me to reade the Scripture, but to those which hauing taken their farewell of the worlde, dwell in the mountaines and liue a continent life. To whome when he had answered, that they had therefore more neede to reade the Scriptures: he concludeth, that both they and he that liued amongst men, as it were in the midst of the seas, haue alwaies need of the perpetuall and continuall solace of the Scriptures. And yet reckoning vp the manifolde vses of reading of the scriptures by the people, hee concludeth thus. Wherefore it is necessary, that wee shoulde incessantly, fetch our armour at the Scripture. Againe, he compareth in the same places which are heere quoted, the books of Scriptures, to th' artificers instrument, wherewith he getteth his liuing, which he wil not gage: and as he maketh his works with his tooles, so we by the Scriptures must correct our depraued minds. And a little after, The reading of the Scripture is a great munition against sinne, but th' ignorance thereof is a downe-fall, & a deepe hell: this begetteth heresies. Againe, It cannot now be (I say) it cannot be, that  
any



any can obtain saluation, vnlesse he be continually occupied in reading of the Scripture. There would be no end of writing, if wee shoulde laye open all that Chrysostome hath in this behalfe, to proue that he herein prescribed physicke for the generall disease of all Christian people, and not for a special maladie (as it might be the sweating sicknesse) that haunted that people, whereof he had the gouernment. Also for all times both in prosperitie and aduersitie, euen vncessantlie; And not onelie in those wherein (through abundance) they waxing wanton, gaue themselves to dicing and carding, &c. Wherefore your distinction of a teacher in the Schoole, and Pulpit-man, hath no place heere: as indeede it is foolishhe, and hath no place elsewhere. For the doctrine in schoole, is and ought to be the same, that is in pulpite, and that in pulpite as exact, absolute, and necessarie, as that in the schoole. The difference is, that in the schoole hath not annexed the goade and prick of exhortation, as th' other hath. For you may

*Homil. 3  
de Laz.*

44 THE ANSWERE TO

may not imagine *Chrysostomes* pulpet, so loose and so prophane as yours is, to speake at all randome, without any girdle of truth about your loines. Our *wemen* (God be praised) although they are wel able, to set such *Doctors* as you are to schoole: know their places, and keepe silence, content to teach their children at home: which if you cannot brooke in them: or euer it can light of them, your condemnation must first passe vppon the head of

**Titus. 3.** S. Paule, who commandeth to be teachers of good things vnto their daughters, and of *Bathsheba* who taught the wisest child that euer was among the sonnes of *Adam*, Christ excepted.

**Prov. 31**

**2. Tim. 1. 5**

**& 3. 15**

The example also of *Eunice* who taught *Timothe* from his verie infancie in the Scriptures, is notable to teach that neither *wemen* muste forbear teaching, nor verie babes to learne. And if *alwayes learning*, they are *alwayes ignorant*: in what degree of ignorance, shall yours be found, that neuer learne any thing at all. They reade the whole Bible, seeing all is inspired

THE PREFACE OF &c. 45

spired of God, and all profitable, and 1. Tim. 3  
 therefore the *morall partes*. But yet  
 praefer those that be doctrinall, or as  
 you speake *dogmaticall*; as both the  
 foundation of all good manners, and  
 the rule whereby they maye iudge of  
 the *example of life*, whether it bee good  
 or bad, worthie of praise or dispraise.  
 And it pittie the, to see the blind-  
 nesse that is yet in your eye: which  
 deemeth that to be so crooked, which  
 to all sounde iudgement is straight:  
 that is to say, that the causes shoulde  
 goe before th'effects, and the rule  
 before that which is ruled by it. And  
 as Saint Paull in the duerie of teach- A. 2. 6  
 ing, could not acquite the faith and  
 trust put in him, but by teaching the  
 people the *whole counsell of God*: so they  
 thinke not themselues discharged in  
 the duerie of learning, vnlesse to the  
 vttermost of that they maye, they en-  
 deuoure to learne what is the good  
 pleasure and perfite will of God to-  
 wards them. Neither doubt they, but Rom. 12  
 that they vse more reuerence & true  
 humilitie in comming to the high my-  
steries

steries you speake of, then you doe in turning your backes vnto them. And they are well assured, that they are fitter to wonder at, and to aduaunce th'incomprehensible breadth, length, height, and *depth* of them, which haue waded so farre in them as the Bowies and markes of holye Scriptures doe teach them: then you, which neuer wet your neb in them. And if they read the harder bookes of Scripture, oftner & more diligently, then they doe th'easier: a wise Schoolemaister which taketh pleasure in his Scholer, would commend them. Neither hath it bene heard of, that the Scholer was euer reproched, for his greater diligence in his harder lesson, but of such three halfpennie vsuers, as you bee: which are loath your scholers shoulde learne too fast; but heere one word, and there another: heere a line, and there a line; least in their dexteritie & forwardnesse of learning, your inabilityitie and vntowardnesse of teaching should appeare. The *clapped* and *scaled booke*, to vs which come not in  
the

the strength of our owne wits or mer-  
 rites, but in the victory of our Saviour  
 christ, who hath vnsealed them for vs,  
 Iye so far forth open, as therein we are  
 well assured to read so much, as will  
 serue for our certaine direction vnto  
 the kingdome of heauen. But in you,  
 which bring of your naturall powers,  
 and vaunt your selues of your me-  
 rites; It is true that the Prophet saith,  
 that neither can your learned reade,  
 because all is vnto thē as a sealed let-  
 ter; & your vnlearned being offered  
 the reading, they refuse to read it, &  
 think themselues discharged because  
 they haue no learning. And wherfore  
 (I pray you) should th' Epistle to the  
 Romanes not be reade of artificers &  
 women; to both which sorts (amongst  
 others) it was first written, and why  
 should that be baulked more, then o-  
 ther by the simpler sort: which hath  
 a speciall testimonie, that both it, and  
 all other the preachings and writings  
 of th' Apostle, are tempered as well to  
 the capacitie of the foolish & vnlear-  
 ned, as of the wise and vnderstanding  
 men.

Apoc. 3

Esa. 26

Rom. 1.14

men. If there be nothing in that Epistle, for th'ignoranter sort to learne: then hath Saint *Paule* made a desperate debt, which now being dead, he is neuer able to pay. As for Saint *Peters* wordes, they make no more against the peoples reading of his Epistles, then against any other part of the Scripture: the whole whereof, he affirmeth to be peruerted of vnlearned and vnstable men. In which kind if you iudge all th'vnlearneder sort of your people to be: you come out your owne shame, and manifestlie verifie the prouerbe, such *Doctōr*, such *Scholer*. For our people we cannot hold them for vnlearned, which haue learned Christ; nor vnstable which by faith are founded and rooted so stedfastlie, that al the winde and weather, waues and floods that can beat against thē, are not able to remoue them from the trueth, which they haue learned in the Scripture. We acknowledge with *Augustine*, their wonderfull depth: which would afray no man from reading of them, if you had faithfullie reported

ported *Augustines* wordes. Who affirmeth that the ouermost of them, smyleth vpon the little ones, and a little after addeth, let vs come therefore together, to the words of thy booke, meaning Gods. In th'other place quoted by you, hee sheweth that if a man of the sharpest wit and greatest diligence, from his childhood should giue himself to the study of them, continuing in them vntill crooked age, as if he should liue the yeares of *Methusalah*: yet he might alwayes profite further in them. Which is manifestlie against you, for being bottomlesse, he sheweth that notwithstanding no man can found them, yet that his endeouour to search, is not in vaine, but is ioyned with dailie profite, especiallie in things necessary to saluation: which he affirmeth not to be so hardlie come vnto. Yea himself confesseth, that euen in his verie first entrance to the christian faith, he red th'Epistle to the Romanes (which you woulde wrest out of the peoples hands) with great frute. And *Chrysostome* vpon this Epistle, teacheth that the people did not vnderstand Saint

*Confess. li.  
12. c. 14.*

*August.  
epist. 3.*

*August.  
Confess. lib.  
8. cap. 12. et  
7. cap. 9.  
Chrysost.  
in poem.  
in epist. ad*

D

*Paulus Rom.*

50 THE ANSWERE TO

*Pauls* wrytings, not because they wer vnlearned, but because they woulde not haue his wrytings continually. *Ierom Epist. 13. 4.* speaketh of the hard shell of the Scripture, as *Augustine* did of the depth: to whet the diligence and industrie of men, to greater and more continuall trauell to be taken in the studie of them: euen also as doeth the

*Math. 24.*

15.

Scripture it selfe, which doth not will the disciples vppon the hardnesse of a place to giue ouer the reading thereof, but to ad further diligence & care to vnderstand it. Where the Iesuites do it cleane contrarily, to terrifie men from them. And therefore *Ierome* saith

*ibid.*

*they shine and are verie bright euen in the very shell of them, although the marrowe be sweeter.* Likewise he exhorteth all to crack the shell, to th'end to eate the kernell. And in the very next Epistle wryting to a Matrone, he saith, There-

*Ierom. ad  
Celantiam*

fore let the diuine Scriptures be alwayes in thy hands, and let them vncessantly be turned or rowled in thymynde. Beside that if al the Scripture were so shelly as you (out of *Ierome*) prætend: where is the milke



# THE PREFACE OF &c. 31

milke and honie for children, that are called (as hath bene shevved) to the reading of them. They haue no teeth to crack the shell, yet they depart not emptie, nor returne not hungry from them. Wherefore *Augustine* saith, that God hath so tempered the Scriptures, that by manifest places he might prouide against famine, and by those which are obscurer, he might cleanse the loathsomnes of our stomak in exercising our selues about them: noting thereby, that men would grow to disdainfulnesse of the Scripture, if with th'easier Scriptures, they should not ioyne the studie of the harder. Finallie, if before the lawfull exposition of the Scriptures, whole thirteene yeares are required, onlie to runne the course of reading the Scripture: we suppose verelie, that such an expositor will neuer be found in Poperie; although he bee sought with a candle: where the chief garland and crowne of diuinity, is not giuen to him that hath bene most conuersant in th'olde and newe Testament, but to him, that can quite himself best in *Duns* and *Dorbel*, in

Heb. 5.  
Psal. 19

*August. de  
doct. tri.  
Christ. lib.  
2. cap. 6.*

*Lombard* and *Gratian*, and such other vnwholsome Nourfes as these be, at whose breasts, the popish diuines doe sucke their first milke in Theologie. And to what end should they bestow *thirteene yeares*, before their entrance to the Ministrie, and the most of their time after they are entred in the study of the Scripture: if they may bring no other interpretation of any place, then that which they haue receiued of their *fore-fathers*. As for th'interpretation of euery part of the Scripture, by *th' Apostolicke tradition*; further then by *tradition* (as appeareth afterwarde) is vnderstood the written worde of th'Apostles: there is no manner of mention in any writing, that carrieth credite with it. But of interpretation, the discourse will followe after more at large.

*To the three next sections,  
pag. 7. and 8.*

We are well content that our Religion should be condemned of them, that

that condemne the reading of the Scriptures: and as if they had to doe with a hand or foot ball, delyte in the taunting tearmes of *tossing* and *tumbling* of them. And we waite patientlie *Iudas e- pist.* vntill the Lorde come to giue iudgement of all these blasphemous speeches, which wicked sinners speake against him, in his worde. The triall of the cause by th'outward *frutes*, receiueueth manie exceptions. First, of foure sortes of grounds sowne by the seed of the Gospell, there is but one fruitfull; the reste beeing not bettered by the preaching therof, are worse then whē they remained in their Popish ignorance, or other fallings from the truth. Wherefore to praiudice the fruit that the good ground yeldeth, by the barrennesse & vnprofitablenesse of th'other three sortes which haue receiued the seede as wel as it: is not equal, nor vpright iudgement. Secondly, this offensive and apparant wickednesse, euen in the hypocriticall profession of the Gospell, proceedeth of the negligence of the gouernors of the Church

Marth. 24.  
12.

Judg. 17.  
a.

and common-wealth, which loosing the coarde of both Church and common-wealth discipline, suffer wicked men to spit out the poison of their hearts, which the wholesome seuerity of commanded correction, would keepe sealed vp in them. And therefore our Sauour Christ, is not afraied to confesse franckly that for th'abundance of iniquitie appearing in them that made profession of the Gospell: the loue or zeall of manie, euen of those which sometimes were forward in the same, should waxe cold. Nowe, to lay that faulte vpon the Religion, which cleaueth vnto the gouernours: is likewise an vn-aquall and vn-euen iudgement. When in the common-wealth and Church of Israel, euerie man did what he lusted: who knoweth not, that there were heathen common-wealths, wherein many vnlawfull things, by law and lawfull punishments were restrained. Yet we suppose the Iesuites are not so forsaken, that they will thereof conclude, that the heathnische people were better then

then the people of Israel: and that the religion of those Gentiles, was better then the religion amongst the Iewes. Thirdlie, it ought to be remembered that although sinne reigned in Poperie: yet it appeared not; there beeing no light of the law of God to shewe it by: for that the candle-light of knowledge, was cleane put out. Where in the preaching of the Gospell, by the beames of trueth shyning so bright, that which in Poperie was holden for no sinne, is now knowne to be sinne: and that which seemed vnder it, a little sinne, the Gospell sheweth it to be very great. To iudge therefore our mote, and gnat (which the light of our doctrine sheweth) bigger then their beame and Camell, which the night of their ignorance would not suffer to bee seene: is not to holde an euen hand, and to goe with a streight foote to the iudgement which is required. Further, it hath bene an olde practise of the Diuell, against the professors of the Gospell, to charge them with disordered manners: and therefore it

ought to offend no man, if it be now renewed, by th'aduersaries of y truth. And although our witnes in heauen, and witnes in heart might well content vs; whilest by your slanderous speeches, you doe (as it were blowing in the duste) raise it into your owne eyes, to make you blinder: yet wee dare bee bolde with all the faultes of the professors of the Gospel, (no manifoldlie then ought or woulde haue bene, if we had walked according to the light that we haue scene) to compare with such black Mores as you be which beside teeth and tongue, that is to say, vaunts and brags, haue no white about you. For what either *vertue in men, chastitie in women, or obedience in children, &c.* can there be amongst you: which hauing learned no such thing in the schole of the word, where they are onely taught, knowe them not. Your men may haue the *vertues* that Turks and Iewes haue, your women and children the chastitie and obedience that is found amongst the: they may fight manfullie for their coun-

countrie, they may keep their bodies from outward pollution, they may do the things that their parents cōmand them, &c: yet is there heere neither true *vertue*; nor vndefiled *chastitie*, nor humble *obedience*: as those which are not done for Gods cause, but either in seruile feare, vain-glorie, filthie lucre, or some such by-respect. Whereupon wee reade that *Seres* a heathen and idolatrous people, had through seuerity of discipline neither fornicator nor adulterer amongst them. In which point with some others, howe Angel-like we are in respect of you; there is occasion to speak afterwarde. It is a disorder, if *wemen do teach their husbands, children their parents, &c.* which you saying, and saying againe to be amongst vs, neither doe nor can proue it. But it is a greater confusion, when neyther husband can teach his wife, nor parent his childrē, nor old the young, nor *Priest* the people. When the seer is blinde, and th'Embassadour dumb, & finallie when the guide of the way knoweth not the way himself: which

D 5                      how

*Enseb. de  
praparat.  
Euang. ex  
Bardsano  
Chaldeo.*

1. Cor. 14.

26.

Eph. 5. 19.

Col. 3. 16.

*Bede**Histor.**Angl. lib. 5**cap. 12.*

how true it is in your kingdome; wee leaue it to be esteemed of all indifferentlie. Singing of *Psalmes*, hymnes, & spirituall songs, the Scripture commendeth vnto vs. *Bede* witnesseth also, that diuerse bookes of Scripture were translated into English meetre. If any man abuse this sacred and holy exercise to *wantonnesse*; the same shall beare his condemnation. But to meet with such an euill, by taking away the good altogether: is like vnto those vnskillfull physicians, that ridde their patients of no disease, vnles they take their liues from them.

In the laste of these 3. sections, are Scriptures and Doctors, idely & foolishlie alledged, to prove that which no man denieth; that *Haretickes abuse the Scriptures*, now thrise in this praeface repeated: by the conclusiō, that therefore either the Scriptures should not bee translated, or beeing translated should not bee imparted to the common people; is naked and desolate of all prooffe: vnlesse it be prooffe, that because *hereticks shrowd themselves* in the  
 woll



woll of the Scriptures, therefore Catho-  
licks may not warm themselves with  
their fleece: or that because they drawe  
poison from them, therefore we may  
not suck honie at them: or finally for  
that they climbe into the Lordes ar-  
morie, to arme themselves against vs;  
therefore we should not enter by the  
dore to prepare & appoint ourselves  
against them. And if hæretickes im-  
pugning the trueth out of the Scrip-  
tures, haue such force to banish them  
from the common people: why should  
not the confutation of hæreticks by  
the Scriptures, bring them home a-  
gaine to the peoples handes. If euer  
therefore there were doting disputers  
these are their brethren.

*To the two next sections,  
pag. 8. and 9.*

It is an olde practise of Satan, to  
bestir himself, and to open the mouth  
of all his helhoundes against the god-  
lie and learned trauels of those, which  
haue laboured in this worke of tran-  
slating

*Hieron. ad  
Dom. &  
Reg. in  
Esd. & Ne  
hem. & in  
paralip.  
Erasmi. E-  
pist. ad  
Mossella-  
num.*

flating the holy Bible , or any part thereof. Hereof *Ierome* complayneth, in many places of his prefaces and Epistles: that he was tong-rent & raild vpon miserablie. The same complaint is renewed of *Erasmus*, who was bayted by *Ley* in *England*, *Natalis Bede* in *Fraunce*, *Stunica* in *Spaine*, and infinite other vnlearned Monks and Fryers. And therefore it ought not to seeme strange , if the worthie labours of Master *Beza* & other learned men of ours, and other Countreys haue also their currs, to bark at them. As for vs, albeit we are not of that sorte of men which loue our owne, & (as the Dolphins doe their young ones) haue in admiration our workes and writings: And further also confesse , that our tranlations are not so exact in all points of perfection, but that time & study may better them: yet how fallly they are charged, by the slanderous pennes of these wrangling Iesuites, appeareth at large by the learned and substantiall defence made for our English tranlation , vnto th'unlearned

# THE PREFACE OF &c 61

ned and trifling quarrels against the same. And if it appeare to th'indifferēt reader, that our translation which (no dout) for pure loue they beare to their cuntry & countrymen, they iudge the worst of all others : is free from those corruptions wherewith the Iesuites haue flādered it: the good reader may easily know, what to iudge of our translations in other Languages, Latine, French, Italian, &c. And herein let all men marke their equitie, and by their fidelitie in their iudgment of *Maister Caluins and Bezas translations*, affirmed by them to be *as new and delicate, as Castalions*, or worse then it: esteeme what trust they deserue in other their accusations, for either they haue neuer red them, or els partly their ignorance, & partlye their furious malice against them, hath so bewitched thē, that they can put no difference betwene a sweling and swaged speach, betweene an honest homelye stile, & that which is pricked and pranked vp by choise & exquisite words, sought rather to tickle th'ears of daintie fooles, then for  
the

## 62 THE ANSWERE TO

the fit deliuerie of the sense the holye Ghost intēdeth. Finally betwene that which goeth vpon a plaine sandall, fit to goe far for the publishing of the gofpell: then that which is mounted vpon moyles and pantofles, meet to keepe it at home, amongste a-fewe, whom that courtlynes and curiositie of speach dooth delite. And if they will purge themselues from a manifest and impudent slander herein? let them note the places, wherin *Caluin & Beza* departing from *Castalion*, haue either rioted as he doeth, or in licentiousnes of speach haue gone beyond him. Now where they charge vs to disauthorize, or to make doubtfull diuine whole bookes of *Canonickall Scriptures*, allowed by th' *uniuersall Church of God*, a thousand yeres & vpwordes: their limitation leuing vnto vs, the most ancient fathers and Councels which liued the best and first fūe hundred years after Christ, reiecting the same bookes which we doe; argueth a giltie conscience, constreyned to confesse the truth which they condemn. A strange im-

*Cyprian de  
Symb. A-  
post.  
Euseb. hist.  
eccles. lib. 6  
cap. 25.  
Hieron. in  
prolog. Ga-  
lent. cap. 7.  
& in pra-  
fat. in lib.*

# THE PREFACE OF &c. 63

impudencie therfore, vvhich neither able to answere our manifest reasons, nor to bring any of theirs, nor yet to match in any sort our authorities: not withstanding blare out their tongues, crying and barking still, that we *dis-* authorize the *Canonicall Scripture*. Their quarrell againste *Master Beza* is answered in the proper place: That against the *tenth article of the Creede in mee-* ter, is vtterly vnworthy of any answer. for the meeter alwayes requiring a paraphrasis, or som compas of words: the poet could not more fitly haue expounded the *forgiuenes of sinnes* then by noting our saluation by *faith alone*: according as th'Apostle, of the remission of sinnes out of the Psalme, concludeth the iustification by faith without workes. Th'other corruption of Christs soule descending into hell, after his death argueth no contradiction amongst our selues, but a smal remnant of th'infection of Poperie in that author: which is so malicious and stubborne a leprosie, as for the approued tryall of their clensing frō it, they haue

*Salomon:*  
*Et prafat.*  
*in Ierem.*  
*Et prafat.*  
*in Dan. Et*  
*ad Domni.*  
*Et Rogat.*  
*in Efram,*  
*Et Nehe-*  
*miam,*  
*Et ad La-*  
*tam. Epi-*  
*phan. lib. de*  
*mens. Et*  
*ponder.*  
*Council La-*  
*odic. can.*  
 59.

64 THE ANSWERE TO

haue commonly neede to be shut vp  
from pulpit and pen, some resonable  
time: and as they say in the French  
prouerb: *The monks Cowle is not easely put  
of in many yeares*, what consent of iudg-  
ment there is amongst vs in that be-  
half, the later editions which haue  
left that Creede cleane out, may som-  
what declare.

*To the foure next sections,*

*pag. 9. 10. 11.*

What *compassion* haue you had of  
*your country men*, which haue kept back  
the wheat of Gods word from them  
so many yeares and ages, vvhervvith  
they should haue bene fed to æternall  
life. And your *compassions* novv, vvhats  
are they but ( as *Salomon* saieth of the  
*compassions of the wicked* ) *moste cruell.*  
Wherefore it is certaine, that as the  
curses of Gods people haue hitherto  
pearfed your soules, and runne them  
thorovv for engrossing into your  
hands the graine of life: so novv they  
vwill be as sore and sharp against you,  
for

PROV. 12.  
10.

for selling them such mustie, mildred, blasted, and by all meanes corrupted graine. Neither is your impietie lesse now in poysoning them, then it was before in staruing them. Wherefore you partly perswade vs, that you haue done this worke in *fear and trembling*: seeing in so open corruptions, and so manifolde and manifest wrestings, it was harde for you not to see est-sones hell opened before your eyes. As for your childish translation of numbering *word for word*, and as it were syllable for syllable, rather then to giue *sense for sense*, and to translate rather by weight of sense, then by tale of words; although also, it shal appeare that you haue kept your selfe to neither; yet haue you no defence in *Ierome* for it. For although by the wordes you alledge, maye well be gathered out of him a straighter lawe in turning the Scriptures, then in turning other writters: yet hauing shewed in the same Epistle, that his vse in translating was not to *nüber but to weigh wordes*, that he followed the wordes so farre as they

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*Hieron. ad  
Pammach  
de optima  
gener. inter  
pretandi.*

were not strange from the custome of speech, that he translated not wordes, but sentences; he addeth, that it is no maruell, if this were done in translating prophane and ecclesiasticall writers, seeing that the seuentie interpreters, th' Euangelistes and Apostles had done the same, not yeelding worde for worde. And after in the same Epistle he saith, that the care of th' Euangelists, was not to hunt after wordes and syllables, but to set downe the minde or sense of the doctrines. And therefore sheweth by diuers examples, where they in wordes neither agree with the 70. interpreters, nor yet with the Hebrew. Amongst other, th' example that he citeth out of Saint *Marke* is notable: where our Sauour Christs words being onely *Tabitha Cumi. i. Rise mayde*: th' Euangeliste translating it, to make the sense more full, interlaceth *I say to thee*. And if the Iesuities tarie to heare, where *Ierome* himself vseth this libertie in translating the Scriptures: we send them to another Epistle of his, where they shall find him defending himselfe in his liberty of translating *Naschqu Bar* which

*Ad Pam-  
mach. &  
Marcelli.  
num.*



THE PREFACE OF &c. 39

which being worde for worde, *kisse the sonne*, he translated *adore the sonne*: least (as hee saith) if hee had turned otherwise, he should haue *turned it euill fauoredlie*. Which we write, rather to shew how farre *Ieromes* iudgement in translating, differed from these apish Iesuites, then that wee esteeme that th'other translation which hee shunned, was so hard or rough, as hee iudged it. And therefore it was elegantly saide of the Emperour, *I hate alike as departing equally from the meane, both Antiquitaries and affectors of nouelties*. The firste place recited out of *Augustine*, maketh nothing to the purpose. For as the stile of the Scripture, as it were the garments and habite thereof, is neither new fangled, nor exquisitly laboured by perswasible wordes of mans wisdom: so is it not foule & sluttish; but it is arrayed from top to toe as an honest and chaste matrone, avoyding aswell barbarousnes and rusticalnes of th'one side, as curiositie and affectation of th'other. In th'other place there is no such thing founde as they talke

*Nolens trā  
sserre puti-  
dē, sensum  
magis, se-  
quutus sū.*

*Suetonius  
in Octavia  
Augusto.*

of, albeit that also should make as little to the purpose as th'other. And if the olde writters speaking and writing vnto their people, did speake and write barbaroullie, that they might bee the better vnderstoode of them: what is that, to make it a rule in translating. If *Ierome* in correcting th'olde translation, so tempered his penne that amending it, where it changed the sense of the text, he left the rest to remaine as they were: It followeth not because hee suffered them to stand, that therefore he allowed of them throughout: considering that a man vwill not vse that boldnesse in correcting another mans vvorke, vvhich he vwould doe in his ovvn, nor put out euery phrase, and euery manner of speech, vvhich he himself could better. Besides that it is a harder matter then you are euer able to performe, to shewe that this olde translation vvherein these venerable barbarismes & solecismes are found, is the same that *Ierome* corrected. In none of th'other places alleadged out of *Augustine*, is there any thing to maintaine this barbarish-

bishnes of translation: but rather contrariwise, when he affirmeth that some bind *themselves too much vnto the wordes*, vvhich translations hee holdeth for insufficient. Also that vvhen the phrases are not translated, according to the custome of the *auuncient Latimists*: although nothing be taken away from the vnderstanding; yet they offend those which are delighted with the things, when a certaine purenes is kept in the signes of the thinges, meaning the words. And vvhat his iudgement is in this cause, he doth other where plainly and clearely set dovvne: vvhen hee saith that the Scripture is to be declared according to the proprietie of euery tongue. Indeepe he saith that *sometime the vulgar speech is more profitable*: but his reason is farre different from yours. For it appeareth vvhen hee praferreth those Barbarismes it is for the better comodity & capacity of the people to whome he spake or wrote prafering rudenes of speech; onely to that purenes, which either bringeth new words to offend th'eares of the reader: or else maketh the sense doubtfull or obscure.

*August. lib  
de Gerare.  
lig. cap. 50.*

*August. de  
doctr. Chr.  
lib. 2. c. 11.*

*August. in  
Psal. 138.*

In vvhich respect he affirmeth, that to let his speech fall th'easilyer to th'vnderstanding of his people, hee had rather say, *offum*, which is no true speech then *os*, which is the proper and true lāguage. Beside that it is more euidēt by their barbarisines in other speeches then in the texts of Scripture: that they so speak sometime, because they met with no better, nor more choise wordes. Seing therefore a good pure Latine speech, is now better vnderstood, then th'ould rotten and rustie wordes: there is no cause, why they should not now be abolished, if euer they had any vse heretofore. And if it please the Iesuities, to confer the stile of these dayes, sithence the Gospell (after a long winter of ignorance) began to flowre againe, with the stile of those which wrote 200. yeares hence: we suppose that they will accord vs, that there is as greate difference, as was sometime betweene the *Dorickes* and th'*Attickes* in Greece, or is now betweene the courte and countrey with vs, yet we think that the Iesuities  
will

will not therefore, rather chuse to  
 stamber & stut with their fore-goers,  
 then to speake clearly & purely with  
 the present age: sure we are, that they  
 haue done their best to the contrary.  
 Wherefore it is euident, that you can  
 bring nothing to defend your sottish  
 speach of *hell of fire*, for *hell fire*: for a-  
 gainst the *spirituals of wickednes in the ce-  
 lestials*, for *docible of God*, &c. nor yet for  
 your doubtful and dangerous speach,  
 of the *sinne of the spirit*, for the sinne a-  
 gainst the *spirit*, with a number moe of  
 the same lare. And yet haue you not  
 kept the law your selues haue made,  
 for you haue translated *eightene years*, Luke 13.4  
 where both the Greeke and olde  
 Interpreter, which you propound to  
 follow so superstitiously, haue *ten and  
 eight years*. If here seing your folly, you  
 amended it, why haue you not cor-  
 rected it in places of greater impor-  
 tance, and hauing corrected th'olde  
 trallatour in another place of some  
 moment, Rom. 13.9. where for *resto-  
 red* you haue turned *comprised*, why  
 haue you not performed the same in

other of greater weight. Not to speake of *Lindanus* your brother in this impietie, who speaking of the truth of the matter retained by th'ould interpreter, more then the truth: yet notwithstanding, confesseth the often slips of improprietie in speache, and other babishnes of him in translating. Now as by your vnlearned translation, you haue greatly embased the pure mettle of the holy word; so by your corrupt annotations wresting and writhing, haling & pulling the translation, either to a diuers or contrarie sense of that which the wordes giue, you haue made it no better then filthie drosse: So that it may be verified of your work which *Ieron* sayth: *you make of the Gospell of Christ, the gospell of man, or that which is worse the gospell of the Diuell.* If you had giuen your people your translation alone: we doubt not, but they should notwithstanding all your declinings frō the native purenes of the word, haue found releefe in it against extream famine, which your vnfaithfulnesse hath thrust them into.

Which

*Hieron. in  
Epist. ad.  
Gal. cap. 1.*

Which thing you wel perceiuing durst not vpon the peril of quenching your kitchin-fire : put forth your single few of translatiō, without y<sup>e</sup> *Cooloquintida* of your *annotatiōs*; therby to bring certain death to all those that shoulde taste of them . Wherein let th'indifferent reader compare our confidence , we haue in the goodnes of our cause , in either nakedly deliuering the Scriptures without any annotations at al, or els with few & short directiōs. Rather to open the file and course of the Scriptures, then to praiudice the reader, either with recommending ours, or condemning th'aduersaries iudgment. Let him (I say) compare it with the fearfull dout, that the Iesuits haue of theirs: which durst not commend their single translation, vnto the conscience of the reader, vnlesse (beside the load and charge of their margent notes) they had added almoste at the end of euery chapter a iag of *annotatiōs* , wherein they recommend their owne, and condemne our doctrine: therby (at vnawares) testifying against them-

themselues, that the wordes of the holy Ghost speak nothing for them, vnles they be twitched aside, with the wrinch & wrest of their *annotatiōs*. We hauing found *Christ in the Scripturs*, can not be to seek in the true *Church*: you that hold not the head, it is no maruel, if you haue not layd hold of a filthy & deade caryon, in steade of the liuely body of Christ, which is his Church. We which follow the light of the scripture in all questions that can be moued of religion, and not in those onely which you idely & rouingly alledge out of *August*. haue promise of resolution in all our doubts. But you which blasphemously make the *Scripturs* to giue no more light, to the *decision* of diuers poyntes in religion, the a hair-cloth: do miserably run your selues & others, to the condemnation wherevnto you are ordained. In which way, although you vould drag *Augustine* vvith all your might and maine; yet vvill not he keepe you company, not onely for that he hath nothing for you in the place vvwhich you alledge, but  
that

2. Tim. 3

2. Petr. 1



# THE PREFACE OF &c. ¶

that he hath the cleane contrary vnto you: vwho affirmeth that in the Scriptures we are to seeke the Church, by them to discusse our controuersies; & after he saith, that all should be remoued whatsoener is alledged of either side against other, sauing that which commeth out of the canonicall Scriptures. And againe, we desire not to be beleened, because wee are in the Church of Christ, or that Optatus or Ambrose or innumerable Bishops of our profession haue comended it vnto vs. Howbeit as through the vvhole booke it shall appeare, hovv small consent of the auncient Church, you haue in the principal demandes hanging betvveene you and vs: so it shal appeare a little after, that there is a more certaine rule of th' understanding of the Scriptures then you asigne: and that although the former iudgement of the Church of Christ, sithence th'Apostles time, is able to keepe vs from falling dangerouslie in the principal and fundamentall poyntes of our religion; yet that they cannot free vs from error in every question, that may bee mooued of

*August de  
vni. aculef.  
cap. 3.*

*Ibi cap. 16.*

of it: not to speake of the faint proofes that sometime they vsed euen in great mysteries of our religion, vvherein notwithstanding (touching the matter it selfe) their iudgement is sounde and Catholicke.

*To the next section page 11.*

After that by hiding & burning the Scriptures, by threatning and murdering of men for reading of them, they cannot attaine to the causing of such a night of ignorance, wherein they might doe all thinges without controulment: there remayned one onely engine, which Satan (with all his Angels) hauing framed and hammered vpon his lying forge, hath furnished them of. This engine is the defacing, & dis-authorizing of the Scriptures, as it were the taking from them, their girdle or garter of honour, by a false surmise of corruption of them, in the languages wherein they were firste written. Which abominable practise being attempted in th'old testament  
by

by *Lindanus*, (whom some term *Blind-*  
*asinus*) is nowe assayed in the new. by  
the Iesuities, who of others (for their  
deadly hatred of the trueth) are not  
called vnfitly Iebusites. First therefore,  
or euer we come to their particular  
arguments, whereby they would (as it  
were) couer the head and maiestie of  
th'authenticall copies in the Greek. to  
bring them to subiection vnto th'olde  
translation: we think it not amisse, to  
set downe the generall doctrine, that  
no one oracle or sentence of God can  
fall away. Whereby it will be euident  
that the holy Scriptures, both in the  
old & new testament written in their  
original tongues, cannot either by ad-  
ditiō, detraction or exchange be cor-  
rupted. Wherevnto the cōsideration  
of th'author of them, ministreth a sub-  
stantiall prooffe. For seing they are of *Psal. 111. 8*  
God, all whose workes remaine for e-  
uer: it followeth that al the holy scrip-  
tures, being not only his handiwork,  
but as it were the chiefe and master  
worke of all other, must haue a conti-  
nuall endurance. And if there be not  
the

the least and vilest creature in the world, which eyther hath not heretofore, or shall not hereafter (by the mightie hand of God vpholding all thinges) be continued: how much lesse is it to be esteemed, that any sentence of God, wherein a greater glory cometh to him, and greater fruite to his people then of many of those creatures, which (for these two ends) he doth so carefully continue, should perish and fall away. Secondly they all are written generally for our instruction, & more particularlie for admonition and warning, for comfort and consolation, &c: vnles we will say that God may be deceiued, in his purpose and end wherefore he ordeyned them: it must needes be, that it must continue whatsoeuer hath bene written in that respect. For if it or any part thereof fall away, the same cannot according to th' ordinance of god either informe vs against ignorance, or warne vs against danger, or comfort vs against afflictions, or finallye doe any other dutie vnto vs, which we haue need of, &

& they were prepared for. Thirdly, if th' authority of th' authētical copies in Hebrew, Chalde, & Greek fal: there is no high court of appeale, where cōtrouersie (rising vpon the diuersitie of translations or otherwise) may be ended: so that the exhortation of hauing recourse vnto the *law* & to the *prophets*, and of our Sauour Christ asking how it is written, and how readest thou: are now either of none effect, or not sufficient: whilst these disgracers and disgraders of the Scripture haue taught men to say, that the copies are corrupted, and the sense changed. Nay, not onely our estate is worse then theirs vnder the law, and in our sauiour Christs time: but worse thē theirs which liued some hundred yeres after Christ, when th' ancient fathers exhorted in such cases, that men should make sute vnto th' originall Scriptures, to haue an end of their controuersies. Yea their owne *Gratian* out of *Augustine* (falsly alledged for *Ierome*) sendeth vs in deciding of differences, not to th' olde

tran-

Esai. 8

Luke 10

*Hieron. e.*

*pist ad Mar*

*cel. & epist*

*ad Suniam*

*& Fretel.*

*& ad Da-*

*masum, &*

*pres. in 4.*

*Euang &*

*pres. in pa-*

*nitent.*

*Ambros. de*

*Spirit.*

*sanct. lib. 2*

*cap. 6*

*August. de*

*doctr. chri-*

*stiana 2. lib*

*cap. 11 &*

*lib. 11. con-*

*tra Faust.*

*Mansch.*

*& Epist. 59*

translator, but to th'originals of the Hebrew in th'olde and of the Greek in the new testament. They vse quarrelously to surmise against vs, that we abridge the priuiledges of the Churches of our dayes; because vve accord them not to be so ample in euery point, as they vvere vwhen the Apostlesliued. But vvo vnto the Churches of our dayes, if the Scriptures be (as the Papistes would beare vs in hand) corrupted, if the Charters and recordes, whereby we hold the inheritance of the kingdom of heauen, are rased or otherwise falsified, if we haue not wherewith to conuey our selues to be children vnto the heauenly father, and Priests vnto God in Iesus Christ; further then from the hand of such a Scribe and Notarie as both might erre and hath erred diuersly. These euidences were safely & surely kept, when one onely nation of the Iewes, and the same sometymes (a few excepted) vnfaithfull, bare the keyes of the Lords librarie: now when there be many nations, that haue keyes vn-

to

*Hieron. in  
6. c. Es.  
August. de  
ciuit. dei.  
lib. 15. c. 13*

to th'ark or counter wherein they are kept; it is altogether vncredible, that there should be such packing, or such defect, as th'aduersarie doth wickedly suppose. Againe, if the Lord haue kept vnto vs the booke of *Leuiticus*, & (in it) the ceremonies (which ar abolished, & wherof there is now no practise) for that they haue a necessary and profitable vse in the Church of God: how much more is it to be esteemed, that his prouidēce hath watched ouer other bookes of the Scripture, which more properly belong vnto our times. Laste of all, (passing by other reasons which might further be alledged) let vs heare the Scripture it selfe, witnessing of it own authority & durablenes to al ages. Thus therfore *Moses* writeth of it; the *secret & hidden things remaine* Deu. 32. 29  
*to the Lord our God: but the things that are reueiled are to vs and our children for euer:*  
*Dauid* also professeth, that he *knew* Psa. 119.  
*long before, that the Lord had founded his* 152  
*testimonies for euermore.* But our Sauour Mat 24. 35  
 Christs testimony is of all other most Mar. 13. 32  
 euident; *that heauen and earth shall passe,* Math. 5. 18

F

but

*but that his word can not passe; and yet more vehemently, that not one iote or small letter prick or stop of his law can passe vntill all be fulfilled.* Now as for the common obiection of diuerſe bookes mentioned in th'old Testament, where of we find none ſo intituled in the canon thereof: it is eaſily answered. That either they were ciuill and common-welth ſtories, whether the reader is referred, if it like him to read the ſtories more at large, which the Prophets (to a ſufficiency of that they wrote the for) touched ſhortly: or els they are conteyned in the bookes of the kings; which are manifeſtly proued, to haue bene written by diuers Prophets in their ſeueral ages wherein they prophecied. In the former kind whereof, if we reape not that fruit, which they did which liued in the dayes, wherein the reader was ſet ouer vnto them: yet we reape a more excellent fruit, which is a certain knowledg of a more ſpecial prouidence & care of the Lord, for the preſeruing of the Scriptures appearing euidently, in that all thoſe falling



ling away, the books of the canonical Scripture doe stil remaine. Hereof we haue a notable example in the books of *Solomon*; whereof those falling away, that he wrote of naturall philosophie, and other by knowledge, the profitablest bookes that euer were (the Canon only excepted) those alone which pertained to godlynes, haue bene safely kept for the posteritie. Which is so much more to be obserued, as there being infinitely moe in the world, that effect the knowledg of naturall thinges, then doe godlynes: haue not yet with all the care of keeping them, bene able to deliuer them from this whole and perpetuall forgetfulnes, wherevnto they are fallen, as if they had neuer bene written. Where of th'other side his holy writings hated, of the most parte, & carelesly regarded of a number: haue notwithstanding as whole and full a remembrance as they had the first day the Lord gaue them vnto the church. And seeing there are now more then 1500. yeares, wherein there is not onely

no booke, but no sentence of any booke of Canonickall Scripture fallen away: what cause is there why wee should think that in the tyme which was vnder the law, whole bookes fell away so thick and threefolde. For as for bookes of the new Testamēt imagined of some to haue ben lost, their reasons wherevpon their imagination leaneth, are so faint that they are not worthie the naming. Of all which matter, it is euident, that not onely the matter of the Scripture, but also the wordes, not onely the sense and meaning of them, but the manner and frame of speech in them, doe remaine. For seing the Scripture remayneth, vvhich wholly both for matter and words is inspired of god: it must follow that the same words wherein th'old & new testamēt were vwritten and indited by the hand of God, do remaine. For how great difference, there is betvveen the thinges both vvordes and matter, that haue passed through the mouth or pen of God, and those vvhich come from a mortal man: may

ap-

2.Tim.3

Aa.9

Aa.17

1.Cor.15

Tit.1.12

appeare by the sayings of the Poets,  
 taken vp of the holve Ghost. For not  
 withstanding the Poets vse the same  
 vvordes and sense, vvvhich the Scrip-  
 ture vscth; yet vvvere they neither the  
 vvordes nor the sense of God, but of  
 the Poets, vntill they had passed by  
 the golden pype of the Lords mouth.  
 Whereby it came to passe, that those  
 sayings which were before prophane,  
 are now most holy: euen as the stones  
 and timber which in the quarrey and  
 forrest were common, were after holy  
 when they were laide in the building  
 of the Temple. If therefore words, the  
 same in letters & sillables with those  
 the holy Ghost vscth, are not wordes  
 inspired of God, because they were  
 neither written nor spoken of him; his  
 Embassadors and publike notaries:  
 how much lesse are the wordes of the  
 olde translator, diuers from them of  
 the holy Ghost, inspired of him, seing  
 they neuer passed either by pen or  
 mouth of his. And albeit th'olde tran-  
 slator (which he is far from) should al-  
 wayes giue sense for sense, & waights

for waight: yet shuld not his translation (which so should be y<sup>e</sup> truth of god) be therfore the worde of God: considering that the title agreeeth only to that truth of God, which hath also the frame of his words. And therefore the

1. Tim 6.3

Apostle maketh a manifest difference betweene the *wholsome wordes of our Sauiour Christ*, and the *doctrine that is according to godlines*. And our Sauiour Christ

Ioh. 17.17

in saying that *thy worde is the trueth*, doth manifestly establish a difference betweene gods worde and his trueth; otherwise he should say, thy trueth is the trueth, or thy word is the word: which were no declaratiō of his meaning, but onely an vnneccessarie repetition. Wherefore it is truly verified of these men, which the Prophet saith: that *they haue forsaken the fountain, and digged cisterns*. But let vs examine

Ierem. 2.

the pith of their reatones, which haue moued them rather to draw from the riuen and leaking cask of th<sup>e</sup> old translator; by the which manye thinges haue entred, to th<sup>e</sup> comparing the sweet wine of the Scripture: then from the  
 staunch

staunch & whole vessels of the Greek copies, which preserve it from all corruption.

*To the first reason.*

These men are worthy to goe alwayes in their olde cloathes, that make th'age of the translation, the first and principall commendation therof. Wherby it should appear, if they could haue come by the translation that *Ierom* amended, they would haue tunned their drink out of that, rather thē out of this: as that whose head was hoarer. And if this be a good reason, why should not the translation of *Symmachus*, *Aquila* and *Theodotion* be preferred, which are auncienter then he. Yea why should not the 70. before them all, be much more preferred; as those that were vsed oftentimes of th'Apostles, and commended highly of th'auncient fathers. But as gray heares are then onely honorable, when they are founde in the waye of righteousnesse: so th'age of th'old translator, is there only to be respected and reuerenced, where both for

properneſſe of wordes, and truth of ſenſe, he hath wiſely and faithfully tranſlated. And ſo far we holde him worthe to be preferred, before other interpreters. But if antiquitie commended th'olde tranſlation vnto you for that it was aboute 1300. yeares olde: the Greeke coppies being more ancient then it: & hauing bene vſed aboute 1500 yeares, ſhould (yewiſſe) haue had the right hand of th'olde tranſlator.

*To the ſecond reaſon.*

*Looke Ie-  
rome vpon  
theſe places  
and com-  
pare them  
with th'old  
tranſlator,  
Genel. 1. 2  
Eſai. 1. 12  
30. & 5. 2  
Gal. 1. 16  
& 2. 5. & 5  
8.  
Eph. 1. 14  
& 4. 19, &c*

It is falſe. For it is not the received o-  
pinion, neither is there any probabili-  
tie of it, conſidering that *Ierome* in the  
old and new Teſtament, both tran-  
ſlateth otherwiſe then th'olde inter-  
preter, and often controwleth him.  
Hereof the testimony of *Erasmus*, (a  
man that had as quick a noſe in *Ie-  
romes* doings, as whoſoeuer:) is nota-  
ble, who flatly affirmeth that this tran-  
ſlation is neither *Cyprians*, nor *Hilaries*, nor  
*Ambroſe*, nor *Auguſtins*, nor *Ieromes*; ſeing  
hu

his reading is diuers from it, and that it is much lesse, that which he corrected; seing there be found in this which he condemneth, not onely as touching the wordes, but also as touching the meaning. And in another place he saith, that *Ierome* manifestly condemneth the former translation, vvhich wee yet (for the most part) doe vse. *Ierome* (although without cause) scurgeth the old interpreter, for translating *Σοφροσύνη*, *Sobrietie*: which (sayth he) should haue bene translated chastitie. And this hee doeth in two or three places. Now a man would not think, that *Ierome* was so vn-aduised, as to haue giuen his aduersarie this aduantage: that he might reply against him, that it was his own translation, or that which he corrected, and therefore that he was driuen to a hard shift, which could not defend his cause but by denyal of him self. But that this translation is not *Ieromes*, let the reader looke the discourse that *Munster* hath made hereof. Howbeit if this were granted them which they were neuer able to proue: what haue they gained thereby? for it

fol-

Looke also  
afterward,  
for other  
examples.  
*Eras. epist.*  
*N. amico*  
*ex animo*  
*dilecto*  
*Eras. in*  
*Scholys in*  
*epist. Hier.*  
*rom. ad*  
*Pammach.*  
*libro 1. ad*  
*uersus Iouis*  
*nian.*

*Prefat ad*  
*conuer. ve-*  
*ter. testame*  
*ti.*

followeth not, that if either it were truly translated, or faithfully corrected by *Ierome*: that therefore it is now true, and voyd of corruption. The fountaine of the Scriptures is so walled by the prouidence of God, so close sealed and couered; that by no, either negligence or malice of men, there can any such thing fall into it, to trouble the cleare & sweete water thereof: but as for the writings of men, they haue no such priuiledge, neither are they laid vp in any arke of the durable wood of *Cuttim*, but that they may be, and are corrupted, as the daily experience doth declare. Whereof it is good to heare *Ieromes* own testimony. *I doe not think, that the Lordes wordes are to be corrected; but I goe about to correct the falsenes of the Latin bookes: which is plainly proued by the diuersitie of them, and to bring them to th'originall of the Greek (from the which they do not denye but that they were translated) who if they mislike the water of the most pure fountaine, they may drink of the myrie puddles. And in the same place where they haue alledged,*

*Hieron. ad  
Marcellā  
rom. 2. epist  
vlt.*



if we must beleene the Latin copies, let them tell vs, which. For there be (in a manner) as many diuers coppies as bookes. But if they think, that the truth is to be sought out of the greater parte; why doe we not returne to the originall in Greeke, and correct those things which either haue bene vnskillfully translated, or of ignorant presumptuous persons foolishly amended, or of negligēt wryters added or changed. Now if the Latin translations before Ieromes time, were in 300. yeares so manifoldly corrupted; how much more, may we think that Ieromes translation, hath in 1300. yeares bene impaired and imbased; especially whē as in diuers of these hundreth yeares, there hath raigned such blindnes and barbarousnes as neuer the like: and when as it was coppied out (for the moste parte) by vnclarkly Monkes, whose vnlearnednes is come into pro- uerb. Of this corruption of books, the reader may further see both in Ierom, & others of later times. Wherefore it is cuidēt, that either this trālation is not Ieromes, or els it is corrupted and changed, and that more materially, then

*Hieron. ad  
Damasum  
in tras. in  
quatuor  
Evangeli;  
tom. 3*

*Monacho  
indoctor,  
more vn-  
learned than  
a Monke.  
Hieron in  
prafat. in  
4. Evang.  
Ludouicus  
Vives lib. 2  
de caus. cor-  
rupt. artium.*

then themselves are able to alledg of the Greeke coppies. Wherefore if you flie from the Greeke, for that there is some alteratiō from th'original: there is no cause why you should runne to this translation, so diuers and repugnant to *Ieromes*: vnles it be for that which *Ierome* sayeth, that you had rather drink of the myrie puddels of the Latine translations, then of the pure fountaine of the Greeke coppies.

*To the thirde reason.*

Th'antecedent being vn-true, the consequence of *Augustines* commendation of it, can haue no truth. And if it were the same translation, that *Augustine* commendeth: yet *Augustines* praile is such of it, as doeth not free it from faults, nor lifteth it vp (as you doe) into the place of Canonickall Scripture. For speaking of his translation of the Gospels only, he affirmeth that it was almost faultles. And in another place, speaking of *Ieromes* translation of the olde Testament; he sayth, that if there were

*August.*  
epist. 10  
*August. E.*  
pist. 8. & 10

were any dark places *Ierome* was like to be deceyued in them, as other before him. Beside that it is knowne, that *Augustine* doth not alwayes follow this translation: yea that hauing sene *Ieromes*, he still preferred th'elder translation to *Ieromes* that was newer: and affirmeth that the same was not his alone, but the Churches iudgement of those tymes wherein *Ieromes* translation came abroad.

*August. lib*  
*18. cap. 43*  
*de ciuitate*  
*Dei.*

*To the fourth reason.*

Although your speech being vsed of the most part, being faint and short to proue that it alone should now be vsed: yet euen this is verie false: first you are constrayned to confesse, that the Greeke fathers vsed it not: which argueth plainly that they had it not in that estimatiō, which you haue it. For then they would haue caused it to be translated, for th' use of their own churches; if they had esteemed it trewer then the Greeke coppies. Secondly the most ancient Latin fathers do not fol-

follow it, as *Tertullian*, *Cyprian*, *Hilary*, who haue scarce a footstep of it: albeit it was (likely) in the church in their times, before *Ierome* corrected certain places in it, *Ierom* often dissenteth from it, often also confuteth it. There remaine *Ambrose* & *Augustine*, who although they vse it more then the rest: yet doe they often forsake it, and vsed it not (as you doe) seruily. This is yet more euident, in that th'ancient fathers, and euen those that vsed them most, send men (when there is controversie of Latine bookes) to th'originals of Hebrew & Greeke. Yea in the very diocese of Rome, long after the time of these fathers: the Pope himself doth witnes, that not only he, but the Apostolike seat vsed both the new and olde translation in Latin. Now if th'Apostolicke seate in *Gregories* time (who made too great account of this translation) vsed both, and (in the booke of the Psal.) refusing *Ierome* followed the old translation: there is no liklihood that th'authority which this had before his tyme, buried th'authority of th'other tran-

*Ierome.*  
*Ambrose*  
*Augustine*  
 Looke the  
 places be-  
 fore noted.  
*Gregor.*  
*magn. epist.*  
*ad le. andrē*  
*in exposit.*  
*Iob: cap. 5*  
*Exposit. 10.*  
*bi 10. c. 24*

translation. And as the elder expositors haue not vsed nor expounded it, without controulment: So the later writers wherof some haue ben pillars in your sinagogue, haue bene bould manifoldly to crosse this trāllation of yours. For besides *Bede*, *Burgensis*, and *Armacan*: of late dayes *Lyra*, *Iansenius* and others, haue left the ferular in the olde translators hand. As for the Church seruice, it was so (in the primitive Church) in the Latin tongue, as the people by reason of the Romaine Empire vnderstood it. As touching your Popish *seruice*, full of Idolatrye and superstition, as we care not what translation it followeth; so we iudge moste corrupt the most commodious.

*To the first reason.*

It might aswell haue *commanded*, to eate accornes, after corne was found out. And as for this Trent conuenticle being assembled by the Pope th'arch-enemy vnto our Sauour Christ, and  
holden

holden of a sorte of blinde Bishops, sworne to speak no truth but that he (th'enemy of truth) should allowe of: wee esteeme it no more, then the godly fathers did the council of *Ariminum* & *Ephesium* the second: especially seeing that many councils before it, better, wiser, learned, and more troubled with hereticks difficulties of translations, neuer so concluded. Secondly being here ashamed of the *Trent* conclusion, they mollify it, as though they held it for a good translation: where both the council concludeth, and the Iesuites holde it for th'authentickall Scripture, which they doe neither of the Greek, nor of the Hebrew. Thirdly, let them tell vs how they will reconcile the *Trent* conclusion with Pope Leo the 10. his authoritye. Who approved *Erasmus* translation, as *Damasus* had *Ieroms*. Last of al, admitting it were the best translation: yet that is no cause why th'originall should not be rather translated.

*In Martins  
praface be-  
fore his dis-  
covery, rom-  
ber 35.*

*Apolog. E-  
rasmi ad  
uersus Sta-  
nicam  
Platina in  
Damaso.*

*To the sixth reason:*

Further then it hath bene corrupt by popishe Monkes, which were (for some yeares) th'ordinary Iaylers to keepe it within the prison of their cloisters: we accuse it not of *partiality* to popery, wherevnto it could hardly be partiall, when popery was not, But sure we are, that the Greek is lesse *partiall*. Secondly they might translate with purpose not to hurt the truth, and yet fail of the purpose: as appeareth manifestly in th'exemple of *promeriting of God*, not only barbarously, but falsly translated. As touching the *sin-neritie, grauitie, and maiestie* of it, compared with other translations of later yeares: the matter is before the Iudg, where our no, is as good as your yea. but if it were, as you say: yet your translating it, in passing by th'originall of the Greek, can by no meanes bee excused: but only by this, that not able to clime vp into the Scriptures in the Greeke and Hebrevv tongues; you were compelled to seaze vppon the

G

Latine,

Latine, vvhich is the honestest excuse that you can make.

*To the seventh reason page. 12.*

*Pracifenes* in translation is vvorthy to be commended, but superstition is vvorthy no praise. And if the Latine phrase serue the Greeke, & ansvvere vnto it better sometime then th'English doth : that argueth no more the goodnes of the translation , then it proueth th'English to be better then the Latine translation , because the English phrase frameth often better vvith the Greeke, then doth the Latine. Of this *pracifenes* they bring two examples, vvherein commending the old translation they condemne ours. The first is for that vve translate *Tu. 3. 14.* to maintaine to good workes . Your Greek stomackes be very quassie, that cannot brook this translation. Tell vs (I pray you) how vvill you translate y in *Demosthenes*, *πρὸς τὴν οἰκίαν τῆς οὐμερίων δικάων*, but to maintain your right. Howsoeuer you translate it vve care not, seing

πρὸς τὴν  
οἰκίαν τῶν  
καλῶν ἔρ-  
γων.

*Demosthe-  
nes contra  
Timoc.*

*Bruens in  
commentis.*



feing *Budaus* a man of singular skill in  
 that tongue, doth so translate it, as we  
 haue done. In th'other places Heb. 10.  
 20. we are charged for turning *he pre-*  
*pared.* Wherein, whether th'old tran-  
 slator haue swarued further from the  
 Greek, it vvill not be so easie to dis-  
 cern. For the Greek vvord doth pro-  
 perly signifie, to make newe; vvhich  
 the Latine vvorde, that th'olde tran-  
 slator vseth, doeth not expresse. for *in-*  
*itis* doth not signify, to make new, (for  
 that doth *innouo*) but to enter into. And  
 this defect of th'olde translator in this  
 vvorde, the Iesuites them selues do  
 bevvraye, vvhich forsaking a proper  
 English vvord, more expressing the  
 old translators *initia bit*, haue follow-  
 ed *M. Bezas* translation, who tran-  
 slateth *dedicabit*, which they turne *dedi-*  
*cated*, without acknowledgment of  
 him by vvhome they haue (in that  
 place) bettered their translator. The  
 other cauill of *Traditions, Iustifications &*  
*Idoll*, is plentifully answered, and fur-  
 ther shal be, as they fall out in the dis-  
 course of this booke. But from this pra-

*cise and exact following of the Greeke, how far th'olde translator is, by differing from it, by being contrary to it, by putting to that which is not in the Greek, and taking avway that which is in it: shall soone after appeare. Although if it vv ere so precise, yet that is nothing to yours; which goeth so far from it, both in vvordes and sense.*

*To the eight reason.*

If Maister *Beza* commend it, who knew so many faultes by it: hee hath thereby testified the softnesse and mildnes of his spirite, and his louing and charitable affection, couering (so far as th'edifying of the Church might beare) th'olde translators vvants and defects: and thereby laieth naked the proud, disdainefull and quareling spirit of the trifling and caueling Iesuites, childishly snatching & carping where there is no cause, & discovering their owne shame, in steade of disgracing others. Howbeit it is vntrue, vv hich they here alledge out of *M. Beza*. For

he

he doth not prefer th'olde translator vnto Erasmus, but defendeth him in certain places, where Erasmus (without cause) doth challenge him. And in th'other place vpon Saint Luke, his praise of him, is not so full, as they pretend. For he sayeth, that although he may seeme, very religiously to haue turned these holy bookes: yet it appeareth, that he knew not the signification of these wordes, much lesse the force and power of them. But if Master Bezas iudgement be one of the pillers, that must vpholde this olde translator, this it is in plaine wordes. It goeth often from the Greeke, oft it is absurde, oft it doth add, the learned it neuer satisfied, the ignorant is brought into many errors. Which notwithstanding he speaketh not altogether, in respect of th'olde translator; as in regarde of either the negligence, rashnes or malice of those whose handes it hath passed through. But if it were the best translation, by M. Bezas iudgment: yet it followeth not thereof, that it hath no fault, or ought to be translated, before the Greek. It would vndoubtedly be more

πληροφ-  
εία  
πληροφ-  
εία

Beza in E-  
pist. ad no-  
ui Testam.  
annot. qua  
inscribitur  
Serenissi-  
ma Domi-  
na Eliza-  
bethæ Re-  
gina.

credit for your cause, to giue better weight of reason, although the number were lesse.

*To the ninth reason.*

It were to be laboured for, that there were in euery seuerall country, forth' use of the Church in it, one Bible translated into the language thereof, and one Latine Bible generally for all the Churches, in whose Schooles the Latine tongue is the common interpreter: which (for their euidence and manifest preheminance aboue all other translations) might haue at the least the most voyces of them which are skilful in that matter, to recommend them to the publike vse of euery country, seuerally in their proper language, or iointly of all the Schooles in the Latine tongue, as is before mentioned. But that any such translations should be seated, with th' originall of the Greek or Hebrew, (whereby they should not haue the principall or royall Chariot, where-into

into the translations (howe honorable so euer) shoulde as subiectes not once dare to cline:) is in no sorte to be suffered . And although these translations, were (for the publike vse) to be onely holden, and without waighty cause & great consent not to be chāged, or without great modesty not to be checked : yet other inferior translations, might (for conference sake) haue in priuate houses and studies, their fruit not to be repented of. Which if it cannot yet be obtained, men are therefore (for the measure of grace they haue receiued) no more to be discouraged, from their worthy labours of dayly cleansing the corruption of translations: then Saint *Luke* was beaten back from writing the moste holy story, wherein he was preuented of many, which vndertooke that which he only atchieued . Neither is there any more danger of *dissentions*, and *endles reprehending* by the diuersitie of translations now, then was in the primitiue Church . Wherein *Augustine* affirmeth that *the number of La-*

Luke 1:

*August. lib.  
de doctrina  
Christ. c. 11*

*Ephes. 4*

time interpreters, could not be numbered: yet was he so far from deeming that they bred diuersitie of doctrine, that he deemed them profitable, especially for those which wanted th'originall tongues: for asmuch as that which was obscure in one, might be manifest in another. Whereunto may be added, that diuersitie of translations was also profitable for the learned, whose diligence of seeking for the Greeke copies was thus whetted on. It were a pittifull thing, if th'unitie of Christians (which the Lord hath bound with so many bonds) should be broken by a diuersitie of translation. And if there may be a diuersitie of expositions vpon one place of Scripture, without vnloosing the knot of vnitie of faith and doctrine: it is not to be feared, that the diuersitie of translations, shall be able to cut in sunder the stringes wherewith Christian vnitie and concorde are tied. And if any will abuse, this diuersitie of translation to contention: yet are the translations no more in fault therefore, then many other

ether good thinges, which being ordeyned for the nurcery of vnitie, are (through corruption of men) abused to the contrary of that which they were ordeined for. As for *Cochlans* words of *Luther*, whose enemy he was: they wil not be taken of any indifferēt men. We gladly receiue this testimony of our enemies the Iesuites, that we are sworne to no mans iudgment, howe learned and loued so euer he be vnto vs. Howbeit we make it no rule, either to condemne Maister *Beza* where we depart from him, or to iustifie th'olde translator, where we cleaue vnto him: but shew our iudgment only, which we held at that time; which vpon more light of knowledg in th'originall, we are readie to reforme. For with *Augustine* we professe our selues of that number, which write in profitung and profit in wryting. For the particular accusation of *Cainan* *Luke* 3. 36. looke for answer in the proper place. As for that *Act*. 1. 14. who be furthelt from the sense of the holy Ghost, may be considered of the reasones alledged there.

*Augustine*  
*Epist. 7*

*Vpon Act.*  
*2. Verse 4*

But

But that neither we translating with th'olde translator, *wemen*, nor Maister Beza translating *wiues*, are far from the Greeke: it would easily haue bene vnderstood of all those which being not Greek borne, had gotten any maner of denization in Greece. For it is wel known, that the Greeke word which th'Euangelist vseth, signifieth both a woman and a wife. And if they had not learned th'use of this worde, to be indifferent to both in the Greek writers: yet they might haue learned it in *Ierome* a Latine author, who telleth them expressely, that the Greeke word signifieth both *wemen* and *wiues*. Therefore whethersoeuer of these two translations *departeth* from the *sense*; yet is it euident, that neither *departeth* from the Greeke.

*Hieron. lib  
I. aduersus  
Iovinianū.*

*To the tenth reason, and first to the  
prooffe in the first section.*

Th'originall copies of the newe Testament, are (by this paradoxe of the Iesuites) least beholden to Gods watchfull



watchful prouidence, of all other writings . For in all other learning the good liquor is best preserued in the first tongue, as it were the first caske wherein it was put; and the water is alwaies sweeter and holsommer in the fountaine , then in the streames that streame from it. Wherevpon it is holden by all learned consent, that it is better to reade *Plato*, *Aristotle*, *Xenophon*, *Euclide*, and *Galen*, in Greeke then in any language whereinto they haue bene turned, be th'interpreter neuer so wise and faithfull. And therefore (in their workes) the doubts which rise of their meaning are voyded by their Greeke Copies, as by their highest court which taketh knowledg therof. Only in th'art of all artes, & learning of all learnings , which concerneth men so deeply, as al other knowledge (in cōparison) is scarce as one haire to the whole head: the prouidēce of God hath so slept, that therein th'originall as the gold is become siluer, and the olde translator which would hardly goe for good siluer, is become the finest

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nest and purest golde. The prophane writers some hundreth yeares before the new Testament, haue bene maintained in that purenes, that their translations, haue alwaies remained in subiection and obedience of their first copies, from whence they were drawn: only in th'original of the new Testament, the watchman of Israell hath so not slumbered only, but slept also: that that which was sometime the Ladie & Dame of all, is now become tributarie to th'olde translator. These are the golden cōsequēces of the leaden Iesuites, which howv brutish they be, let the reader iudge, of that vvhich hath bene spoken in th'entrance to this question. They might (vvith as much truth) haue led the Lord himselfe into captiuitie, and thraldome of th'olde translator, as to put down his scepter vvhich is the new Testament in the Greeke tongue; by not suffering it to be born vp, in the presence of th'olde translator. But th'olde translator himselfe, from vvhen hath he receiued, the great welth & riches supposed

posed to be in his translation? from  
th'originall: for vvhath can they els an-  
swer? And hath they of Gods careful  
prouidence, bene more vpon th'olde  
translation, then vpon th'originall:  
more vpon a mans worde, then vpon  
his owne. If therfore th'original, haue  
bene sithence that time corrupted:  
hovv much more the translation, that  
hath bene dravven from it. It vwould  
require a booke by it selfe, to set forth  
the iudgment of th'ancient fathers,  
directly fighting against the horrible  
blasphemy of the Iesuites: vvhich olde  
fathers send men for resolution of all  
doubtes, vnto th'originall of the  
Greek for the new, & the Hebrew for  
th'olde Testament. *Ierome* speaking  
hereof concludeth that *the water of the  
fountaine, is to be belued to flow more  
pure, then that, of the riuer or streame.* And  
again *as the truth of the bookes of the old  
testamēt, are to be examined by the Hebrew:*  
*so the bookes of the new Testament, require  
the triall of the Greeke: vvhich sentence  
Gratian citeth as it were out of Augus-  
tine. Ambrose* speaketh in a certaine  
place

*Hieron. ad.  
uersus Hel.  
uidium*

*Hieron. ad  
Linum*

*Distin. 9  
ad veter.*

*Lib. 2. cap.  
6 de spirit.  
sanct.*

*Augustine  
de ciuitate  
Dei lib. 15  
cap. 13*

*August. in  
Psalm. 38*

place of the new testament, affirmeth that th' autoritie of the Greeke bookes, is to be preferred. Augustine saith, that we ought rather to beleue that tongue, from which it is (by interpreters) deriued into another. And againe, the former tongue expoundeth the later, & it is made certain and plain in one, that was doubtful in another. And if it be saide, that th' originall was then a virgin, vvhich is sithence defiled and deflowred: vvhath reasons can the Iesuites alledge, vvhhy the Hebrevv & the Greeke, vvhich kept their integritie 400. years together after Christ, amidst as bitter enemies, as euer they had, as troublesome and tempestuous times as euer vvere sithence: should after, in time of lesse danger, & greater quiet, leese not their beautie only but their chastitie also. And vve maruell that the Iesuites are not afraide, to suffer this blot to fall vpon their popish gouernment, vvhich braggeth it selfe to be the pillar of trueth, & yet hath had no better care to preserue the truth. But th' abominable stinch of this blasphemous opinion, vvill better

ter appeare by the Iesuities reasones: vvh whereby they haue raked, & stirred vp this dung of theirs. The first reason vvh whereby they bring vp an euill report of th'undefiled virginity, of the Greeke originall: is that through multitude of hereticks rising out of Grece it hath (as it vvere) losse her maiden-head. But they remember not, that as many cloudes of haresie rose from thence, by occasion of vworldly vvifdome, & humane sciences, vvherinto they (excelling) leaned rather then to the simplicity of the vvord: so there rose from that same corner of the vvorld, great lights of Catholick doctrine, vvh whereby those mistie cloudes vvvere scattered. Neither was the diligence of the heretickes greater to deface them, then vvvas the care of the Catholicks, to keepe them vndefaced. And seing they conuincd their heresies out of the Scriptures, forso- much as error is not confuted but by truth: it followveth that if the falsifying of Copies by heretikes were proved; yet the same could be but in part,

not

not so much as in the narrow compass of Grece, much lesse in the vvide circuite of the vworld, vvhere the Greeke copies vv ere spred, asvvell as in Greece. And notvvithstanding that there haue bene, for many 100. years, vveightie controuerfies betvv een the Greeke Church and the *true*, diuers also betvv ene you and it: yet neither doe vve accuse them, nor you are able to shew one place of the new testament, vv hich they haue attempted to corrupt for their aduantage, either in the proceeding of the holy Ghost, or in your sole primate and vniuersal Bishop or othervvise. This securitie from incorrupcion of the Greeke Copies, is greatly strenghtned by comparison of the Lords safe conduct, giuen to th'originall Hebrevv for the space of about a 1000. yeares, before the firste comming of our Sauour • Christ. For howvsoeuer that is also charged to be empai red and embased eyther throg h malice or negligence of those that were put in trust vvith the keeping thereof: yet the contrarie thereof



thereof is manifest. For men must consider, who put them in trust, not man which looketh only vpon the present estate and face of men; but God himselfe, which looketh into the secretest Rom. 3 kidneyes of the heart, to discerne, not onely such as they were at the time wherein he committed his oracles vnto them, but also what they should be a thousand yeares after. Whereupon it will be easie to vnderstand, that if the Lord had espied any such vnfaithfulnesse in them of keeping those euidences, whereupon the happy & good estate, not of them onely, but of the great posteritie of the Church depended, and whereby they should haue both certaine & vndoubted entrance and season of their inheritance; and finally, whereby they might confer the promises made vnto the Fathers vnder the Lawe, with the full and exact accomplishment of them in the Gospel, he would haue made other choise of the Wardens of his bookes, then they were. And seeing the Law went out of Sion into all the world: it went Esai 2  
Iohn 4

H                      forth

Math. 5. 23

Iohn 5.

Hieron. in  
cap. 6. Esa.

forth pure & vndefiled, which otherwise had not beene the Lawe of God, but either of man, or man & God together. But what trust the Iewes discharged herein, may appeare manifestlie in our Sauour Christs time, of all other the most corrupt, yet was there no such corruption of the text brought in, by either Pharifies, Sadduces, or any other the sworne enemies of the trueth. For seeing our Sauour taking them vp hotelie and sharpely for corrupt interpretations which was pettularimie in regard of their famous robberies that should change the text of the scripture: it is euident that if there had bene any such church-robberie of raising the recordes, hee would haue made a scourge of Scorpions to haue laide vpon their skinnes, for such insufferable treacherie. Yea when of the contrarie part he exhorteth the people to *searche the Scriptures*, such as they were then: he alloweth them for the same, which the Prophetes had by diuine inspiration left vnto the Church. And this latter reason *Oygen* vseth to  
main-

maintaine the perpetuall virginity of the Hebrew Text. As for their trifling reasons brought against in their dis-  
*In the pre- face nom- ber 44.*  
 uerie of want and surplufage, they are scarce worth the naming. They alledg *Pfalme 22.* which they suppose to differ from the Euangelists words in Greeke: whereas the *Massorites* doe witnes, that the moste corrected copies haue, *They pearced my hands & feete,* word for word with the Greeke. And your owne *Genebrard* will not haue the Iewes charged with any falsification in this place *Genebrard in Psal. 21.*  
 They further alledge, *Psal. 68.* where there is no manner of difference of sense, for the Hebrewe hauing Christ receaued gifts for men: doth in those words declare manifestly that he gaue them vnto men. For otherwise they could not haue bene to the vse of men vnlesse Christ had giuen. Howbeit in the very next vers there is added that God doth load vs with gifts. So that the Hebrewe doeth not onely tell vs, that Christ gaue gifts, but that he gaue them as Mediatour, hauing receiued them. Beside that it is knowne that

the Apostles in alledging testimonies, doe not number the wordes but giue the waight of the sentence, to which nombring of words, when not so much as tranllators are alwaies (as it is said) bound to; much lesse were th'Apostles tyed vnto it, which were no tranllators but expounders of the Scripturs. And all reasonable men will iudge it good payment if for foure single pence, he receaue a whole groate: or if th'opportunity so serue, eight single half-pence. They proceed with the 40 *Psalme*, where in stead of the Hebrew, *Thou hast pearced my eare*, th'Apostle hath, *Thou hast prepared me a bodie*. But they ought to haue vnderstoode, that there is first a Trope of the part for the whole, which th'Apostle doth elegantly expres, when for the eare he setteth down the body. Secondly, they should knowe that there is a manifest Metaphore in the worde *pearcing* vsed of the Prophet, which being drawn from the law, prouyding that the seruant which would willingly giue himself ouer to a perpetuall and whole seruice of his

mai-

maister, should so be serued: signifieth an inabling of the Prophet, for a willing obedience to be giuen vnto the Lord. And therefore this Metaphore is elegantly expounded by th' Apostle when he saith, *Thou hast prepared and fitted me a body*, without the which our sauiour Christ could not haue beene the seruant of God, to any such purpose as he was ordayned . So that if as *Dauid* by Christ, so Christ for *Dauid*, muste bring not a legall sacrifice, but his ears bored through, that is, a bodie obedient vnto the death: men may easilie see, that th' Apostle did expound and make plaine that, vvhich vvas somewhat obscure in the Prophete, whose sense (and not whose words) he alledged . Further they alledge, 2. *Chron.* 28. 19. *Achas King of Israel, for King of Iuda* . As if they ought to be ignorant, that the place where *Achas* was buried, was first the place where the kings of Israel, that is, of the twelue tribes were buried, or euer it was the place of the kings of Iuda only . And if they had marked it, they shuld easily haue

Lamē. 3. 2 knowne both the Prophet *Jeremie* and  
 Rom. 9. 4. th' Apostle to containe Iuda vnder Is-  
 27. & 18. rael, and contrariwise Israel vnder Iu-  
 27. & 11. 7. da. And the vulgare according vnto  
 16. & 29. the Hebrew in the last verse, readeth,  
 10. & 3. 1: *in the sepulchres of the Kings of Israel.* And  
 & 29. as ignorance of the story of the Scrip-  
 ture, deceiued you here: so in the next  
 the ignorance of the tongue abuseth  
 you. For 1. *Chron.* 2. 18. that which you  
 turne out of the Hebrew, hee begat  
*Azubah* his wife and *Ierioth*: is fallie  
 and ignorantlie translated. For *E* is  
 the particle, there is not a note of the  
 accusatiue case: but is a praposition,  
 and signifieth that he begate of *Az-*  
*ubah* his wife, &c. as is confirmed by o-  
 ther places, vvhether it is so taken. As  
 for that out of 2. *Reg.* 24. 19. of putting  
*brother* for vncle, it argueth you vtter-  
 lie vnacquainted with the Scriptures  
 in any tongue, seing the word *brother*  
 is generall for all kinsmen both in the  
 olde and new Testament. Wherupon  
*Abraham* is called *Lots* brother; as  
 your vulgar printed by *Plantine* 1576.  
 himselfe readeth; and so our Sauiour  
 Christ

Gen. 44. 4  
 Ezech. 6. 9

Genes. 13  
 Marth. 12.  
 46. 47

Christ is saide to haue brethren. Whereupon it is euident, howe free the Hebrew is from corruption: when th'objections against it are so friuolous as nothing can be more. And as this is easy to conceiue of al that know the Church (which vnto that tyme was alwaies sealed amongst them) to be the pillar of truth: so it shall much more be settled firmly in their breast, if the Iewes carefull minde and indeuour of keeping the Hebrew text fithence the time of their falling away, be considered. Which appeareth not onelie in that the greatest testimonies written by th'Apost. & Euangelistes (for the proof of Iesus to be the Christ doe remaine as they vv ere alledged: but also by the testimony of th'auncient Fathers 400. yeares after Christ, vv hich beare vv itnesse to their innocencie heerein. Your owne men are nowe as much ashamed of you in this charge of th'Ebrewe Text, as Ierome vv as of some in his time, charging the Hebrew as you doe. Look Arias Montanus vv hich defendeth the Iewes in-

1. Tim. 3

*Hieron. in 6. cap. Es.  
August. de ciuitate Dei lib. 15. c. 13  
Hier. epist. 74. ad Marcell.  
Look in his epistle of diuers readings*

*Francis. lu  
ca Burg. an  
notat in sa  
era Biblia.  
Looke also  
his epist. ad  
Cardinal.  
Sirles.*

*Hebr. 1.*

*Hieron. ad.  
uersus Hel.  
bidium  
Hieron.*

*August. ad  
Hieron.  
epist. 19*

nocencie in this behalfe. Looke *Lucas*  
*Burgensis*, how he defendeth the He-  
brew against the vulgar Latin, where  
he cannot reconcile them. Read *Iohn*  
*Isaak* a Popishe Iewve, against *Lindan*.  
Now let them answer whether the  
Lords care be not as great to keepe  
the newe Testament, as to keepe the  
olde: whether it be not as great to  
keepe those words which he spake by  
his sonne, as it was to keepe those  
which he spake by his seruants. Final-  
lie, whether he keepeth not his wry-  
tings, as safely by the Church, which  
is his friend, as hee keepeth it by the  
synagogue which is his enemy. Last  
of al, let the good reader vnderstand,  
that this Popish allegation, is a verie  
hæreticall practise, and shamelesse  
shift of the deceauers of Gods people.  
For thus *Ierome* chargeth *Helbidius*, that  
he quarrelled with the truth of the copies, &  
did most foolishly perswade himselfe, that the  
Greeke bookes were falsified. The like pra-  
ctise vsed the monstrous heresie of the  
Manichees, of whom *Augustine* wry-  
teth thus. *The Manichees not able to wrest*

*many*



many places of the holie Scripture, whereby they are moſte euidentlie conuincēd; affirme the ſame to be falſe: yet ſo, that they attribute the ſame not to the Apoſtles which wrote them, but I knowe not to what other, which afterward corrupted them. Which becauſe they cannot proue, neſther by the moſt copie, nor by the moſt auncient, nor by th' authority of the former tongue (from which the Latine bookes were tranſlated) they are confounded, &c. We may be bolde therefore to range you vnder the banner of heretickes, which beare their proper marke and recogniſance.

But let vs come to the particular places, ſuppoſed to be corrupted. Wherein let the reader obſerue, firſt that to diſcredite numbers of the Greeke Copies, reading as we do, they bring but th' authoritie of one only Doctōr. For although in the third place they alledge the corruption, from the *Tripartite ſtorie* and *Socrates*: yet it being known, that the tripartite ſtory gathereth that which he writeth out of *Socrates*: vnder two authors there is but one authoritie. Which  
may

may also be said of the second places, where th'authors alledged ar not eye witnesses, but hang al of the report of th'olde translator . And if in Gods law, the witnes of one man is not sufficient to take away a mans life: much lesse may one mans witnes take away the life and authoritie of Gods word , which (without that witnes) should vndoubtedly be so taken . And if we should weigh th'olde translator with such weightes ; we might with far more right, dash out a great part of your translator, in th'olde Testament: Euen so much as he differeth and dissenteth in from the 70. interpreters. For there is a great consent of th'old fathers, that the interpretation of the 70. interpreters in greek was written by the same spirit wherewith the Prophets wrote in Hebrew. Secondly it is to be obserued that in proouing the Greeke copies in three places to be corrupted, by the Greeke heretikes: they alledg for two of those places Latine writers and Latine translators, such as were vsed in the Latin Church:

*Ire. lib. 3  
cap. 25  
Tertul. apo  
log. c. 18. 19  
Hil. psal. 2  
August de  
civitat. Dei  
lib. 15. c. 22*

Church: so that if the testimonies  
 proue any thing of the corruption of  
 th'originall; it proueth it more against  
 the Latine, then against the Greeke  
 Church. For notwithstanding that  
*Marcion* were Greek born: yet was not  
 his heresie begoten in Greece, but in  
 Rome, after that his father (being a  
 Bishop) had for his lewd behauour  
 cast him out of the Church, in his na-  
 tiue countrie. And seeing Rome tak-  
 eth vpon her, to be the pillar of truth,  
 and the Lords librarie: whatsoeuer  
 can be proued of the corruption of  
 th'originall, shall by their owne doc-  
 trine returne to the further discredite  
 of the Latine, then of the Greeke  
 Church. Now touching the first exam-  
 ple of *Marcions* corruption: you doe  
 belie *Tertullian*, and that in two sortes.  
 For first *Tertullian* saith not, that the  
 truth is as it is in y vulgar. For *Tertul-  
 lian* himselfe readeth otherwise then  
 the vulgar, after this sort. *The first man*  
*of th'earth earthy, that is slime, which is*  
*Adam. The second man is from heauen, that*  
*is the word of God, which is Christ, leauing*  
 out

*Tertul. de  
 resurrectione  
 carnis.*

*Cyprian de  
Zelo & li-  
nor & ad.  
uersus lu-  
deos & a.  
libi.*

out heavenly, which the vulgare hath and you strīue for. And so his scholler *Cyprian* readeth. Secondly you falsifye him, for that he doth not say (as you suppose of him) that the *Greek* text which is now, is *Marcions* corruption. For so should he haue accused himselfe, as well as *Marcion*: considering that himself also departeth from that which is in the vulgar. Indeed *Marcion* had corrupted the place, by leauing out (*man*) in the second place; therby to help his hæreſie of th'untruth of Christs manhood. It may also be gathered, that *Tertullian* liked not the word *Lord*; but esteemed it, a corruption of *Marcion*. This is therefore now the question, vvwhether *Lord* in that place, be the true or heretical reading First therefore let them shevv vs, howv this reading doth maintayn (in any sort) the hereſie of *Marcion*: considering that the *Greek* hath (vvith full consent) the second man, which *Marcion* left out, vvherby the humanity of Christ is plainly established. And it appeareth that the vulgar trāllation, hath

hath more coulour of that heresie, the  
 the Greek reading. For he might haue  
 easier abused the vulgare, to proue  
 that Christ broght his flesh from hea-  
 uē; then he can do the Greek. And as  
 the Greek reading is further from the  
 heresie of *Marcion*, then the vulgare: so  
 it is (in diuers respects) more proper;  
 both for the generall analogie of the  
 true doctrine of the person of Christ,  
 and for the circumstance of that par-  
 ticular place. For first the Greek rea-  
 ding, containeth a notable testimony  
 of the two natures of our Sauour  
 Christ, in th'unitie of one person;  
 which the vulgare doth not so manife-  
 stly expresse. Secondly th'opposition  
 of *Adam* from th'earth, and of Christ  
 the Lord from heauen: is much fuller  
 and liuelier: considering that he  
 might haue bene both from heauen  
 and heauenly, and yet haue bene but  
 anaked creature as th'Angels. Third-  
 ly the Greeke copies did not shunne  
 the word heauenly, which *Marcion* is  
 supposed to haue of purpose avoy-  
 ded: considering that they call Christ  
 heauenlie.

heauenly. For in the next two verses the Greeke copies (with full consent) apply the word heauenly vnto Christ. Therefore the Greeke copies shunned not this worde heauenly in speaking of Christ: but reserued it vnto a fitter place. For hauing in the former verse called Christ the Lord from heauen: in the verses following, he might (without danger) call him heauenly: whereas if he had not sent that title of the Lord from heauen before, he might haue benethought to haue bene called heauenly, in respect of the place, he came from, as the first man is called earthly in regard of the earth from whence he was taken. Again seing that *Marcion* did corruptly alledg verse 45, as plainly appeareth by *Tertullian*, which corruption is not in the Greeke: there is no liklie-hood that one of the corruptions of *Marcion* should continew in the Greeke, more thē th'other. Moreouer the Syrian & Arabian paraphrasis, auncienter then was *Marcions* reading as the Greeke copies doe: it is euident that either *Mar-*

cien brought not in this reading (of the Lord) or els he brought it in long before he was borne. Last of all seing the Greeke Fathers so reade, <sup>a</sup>*Damasce* <sup>b</sup>*Chrysostome, Theophilaet, Oecumenius*, al which detested the hæresey of *Marcion*: either this is no corruption, or else these learned mens noses were stuffed, which coulde neuer smell the savour of any *Marcionisme*. And althogh diuerse ancient and other writers, accustomed themselves to the reading of the vulgare translation, followed it in this point, because there is no manifest repugnance in it, to any article of faith: yet that is no let, but that this may bee (as in deede it is) the trueth, which is found in Greek copies, and not that which is in th'old translator.

In the second place *Ierome* alone is brought to discredite so many Greek copies. Against whome (beside the great consent of the Greeke copies) we oppose the Syrian & Arabian Paraphrasis, *Chrysostom, Theophilaet, Oecumenius*, & *Basile*, who thrise in one book doth so alledge it, as the copies suppo-

(a) *Lib. do  
orthod. fide  
cap. 3*  
(b) *in hñs  
locum*

*Basil. lib.  
περί της  
ἐκ παλαι  
νεια ἀλη-  
θειας ἀπο-  
ρίων*

*Hieron. ad  
uersus Hel  
bidum. &  
ad Eustoch  
de seruand.  
virginita  
te.*

*Beza anno  
3ar. in hunc  
locum.*

sed to be falsified. And last of al, wee  
oppose *Ierome* himselfe: who for once  
alledging it thus for his benefite a-  
gainst his aduersarie in that booke,  
where the Papists themselues cannot  
denie, but he abused diuerse testimo-  
nies of th' Apostle shamefullie, alled-  
geth it twile as it is in the Greeke copi-  
es, which they condemne. Let al men  
therefore iudge what a worthie proof  
this is, broght from *Ierome* to discredit  
these copies, which is contraried of so  
manie, and of himselfe: who after he  
was departed from his heate of dispu-  
tation, to set downe what was more  
aggreable to the truth, then what ser-  
ued best against his aduersarie, so rea-  
deth as we reade. Beside all this, some  
Greeke copies read as th' old transla-  
tor doth. And therefore it is false which  
they say, that *it is not in the Greeke*. The  
third pretended corruption, standeth on-  
ly vpon *Socrates* testimonie; who affir-  
meth that in the Greeke copies to be  
an hereticall corruption. Howe so?  
What one word is there in the Greeke  
copies, that leaneth to the Nestorian  
have-



*heresie* ? What light footing thereof  
 can you shew ? If you can shew none,  
 there is no likelie-hood of hereticall  
 corruption: considering that *Nestorius*  
*voice*, differing far more from Saint  
*Iohns*, then *Iacobs* did from *Esaus*, might  
 euen of a blinde man haue beene di-  
 scerned. Secondlie, the Greeke rea-  
 ding, falleth in farre better with the  
 phrase and circumstance, then that  
 which *Socrates* commendeth. For in  
 the verse before Saint *Iohn* hath thus,  
*Euery Spirit that confesseth Iesus Christ to*  
*be come in the fleshe, is of God.* Whereupon  
 hee inferreth the wordes in question,  
*that euery spirit that confesseth not Iesus*  
*Christ to be come in the fleshe, is not of God.*  
 Where it is euident not only that this  
 doth aptly answere in opposition vn-  
 to the verse before: but that it keep-  
 eth the frame and phrase of speech,  
 which is to amplifie, and deeplier to  
 imprint one thing in the memorie of  
 the hearer, by denyall of one propo-  
 sition directly opposite vnto another.  
 As in the 6. verse of the same chap. He  
*that knoweth God, heareth vs, he that is not*

## 146 THE ANSWERE TO

of God beareth not vs. Againe in the 7. verse, *Whosoever loueth is of God & knoweth God; he that loueth not, knoweth not god.* Likewise 1. Epist. chap. 5. verse 10, & verse 12, &c. Thirdly, it is plaine that he which saith that Christ came in the fleshe, condemneth him that dissolueth Christ: so that it was to no purpose to change it so. Laste of all, if we would examine your alone witnes in this case, by the same lawe that your companion examineth the double witnessse of *Socrates* and *Sozomene*, in the case of *Paphnutius* commendation of the ministers marriage: wee might vtterlie dis-able him, and throwe him from the bar. Who (to discredite the trueth of this storie) saith thus. *The thing dependeth of Socrates and Sozomene, whereof th'one was a Nonatian, th'other greatlie extolled Theodorus whome the fifth Synod condemned.* And a litle before, affirmeth it to haue ben a tale of th' *Arrians*, or of some vnchaste persons. Nowe if *Socrates* were not (as your man saith) to beare witnes in the matter of *Paphnutius*; howe cometh it that you list

*Copius dia-*  
*log. 1. pag.*  
*254.*

vp his credite so high, as not alone to counteruaile, but to prauaile against so full a consent of the Greeke copies.

*To the next section.*

The Iesuities in knocking their heades against the originall copies, haue losse euen the common sense & vnderstanding of a man. For to proue that we (in many places) haue *left the Greeke to followe the vulgare translation*: they haue not brought so much as one place, wherein Maister *Beza* hath not shewed that hee followed better light, then that which he had of th'old translator. In some places manye Greeke copies, in euery place some one or other Greeke copie, and that of singular note: beside the Syrian paraphrast auncienter then th'old translator. And if Maister *Beza* being but one man, was able (by the prouision he had made of copies) to warrant his interpretation by one Greeke booke at the least: it is euident, that if it had bene possible for him to haue gotten

*Heb. 9. 1.*

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all the Greeke copies in his studie; he  
 shuld haue bene able to haue perfor-  
 med it more plentifully. Touching the  
 first place *Heb. 9. 1.* It is false, that ey-  
 ther *M. Beza*, or we haue followed the vul-  
 gare, who trallateth that place doubt-  
 fullie. For his word *former* may aswell  
 aggree with the copies, which reade  
 the first Tabernacle, as with the first  
 couenant. And Maister *Beza* sheweth  
 that both *Photius* the Greek interpre-  
 ter, and the Syrian Paraphrast, as also  
 the Greek copie of *Cleremont* reade as  
 the copie which the vulgar followed.  
 And because both the discourse of the  
 former chapter, and the direction of  
 the verse next going before, argueth  
 that this word *former* is referred to the  
 couenant. Therefore (for more plain-  
 nesse) we put couenant in final letter.  
 Which was so much more needefull  
 to be done, as certaine readings ioine  
 this word with Tabernacle. And yet  
 because wee are entred into question  
 of this place, wee will not feare to set  
 downe what wee thinke in this case.  
 Which is that (sauiug ryper iudge-  
 ment)

ment) the consent of the Greeke copies in the word *συναγωγη* may well and ought to bee retained: not in proper signification, but in a Trope of the part for the whole outward and ceremoniall worship of God: euen as the writer of the Hebrewes doeth afterwarde vse it, where he saith, that we haue an aultar, whereof they haue no authority to eate, which serue the Tabernacle: that is to say, which retaine the ceremoniall worship. *Rom. 12. 11.* they say, that the Greeke hath *seruing the Lord, for seruing the Lord.* Wherein they doe nothing but dallie with the truth. For manie Greeke and auncient copies, haue *seruing the Lord.* So hath the Greeke Scholiast, *Chrysostome, Theophylact, and Basile.* And the cause of this diuersity Maister Beza noteth to haue the shorte writing by *κτλ* which was taken of some for *κατὰ* where they shoulde haue taken it for *κατὰ*. *Apoc. 11. 2.* they affirm that the greek hath, the Court within the Temple, the Latine hauing (and truely) the Court without the Temple. We answered, that that rea-

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Heb. 13. 10

(-)

Basil defi.  
mis. 6,

ding is found in Greek both scholiast and copie. Wherfore herein we had more certaine guides, then is the olde translator.

2. *Timoth. 2. 14.* we read (*but*) as th' old interpreter. But th' olde translator and we both, read so without any word of that signification in the Greek: onely to lay open to the reader, that which the short speech of the holy Ghost, might haue made harder to be vnderstood in our language. And therefore this is meere dotage to bring this example, to proue that we haue forsaken the Greek to follow th' olde translator. And as for vs; we haue put our (*but*) in a small letter, to note it an addition aboue the wordes which are in Greek, yet needfull to cleare the sense vnto the reader, and to make plain th' Eclipse that is in the Greeke: wheras the vulgar hath not delt so sincerely, who hath put it in the same letter with the text. And be sid that some of your copies make no supplye of the Eclipse which is in Greek in those copies of yours, where there is in any supply,

supply, it is fondly made by *nisi*; which is not an aduersitiue answering to our *but*, which you allow of, but a note of exception. And therefore wee haue bettered your translator herein.

They say that in *Iames* 5. 12. we haue left the Greek and followed the Latine; which is most false. For there is shewed forth, for warrant of that reading, a most excellent Greek copie, beside the *Syrian* paraphrast translating the Greek before the Latine did. Hereby the reader may easily vnderstand, that where our translations agreed with th'olde translator: it is not in following him but through warrant of the Greek copies, which are extant at this day. And that the Thraionicall Iesuites of *th'infinite examples*, wherein they would make the world beleeue, that we haue forsaken the Greeke to followe the vulgar: are not able to shew, so much as one poore example.

*To the next section page 13.*

I 4      Least

Least there should want anie thing, wherein these enemies of God and of his word, should not play their parts against th'originall Greeke: they haue thought good to set vpon it with a new accusation of *superfluitie*: whereof notwithstanding they cannot bring a worde of reason, beside the bare authoritie of *Erasmus*, whose naked testimonie (without prooffe) against the Greeke they are content to admitt: which notwithstanding they vtterly reiect, when (with good and substantiall reason) it commeth against th'old trāslator. But let vs see into th'authoritie. First it is confessed of the Iesuites, that the Greeke copies read the supposed superfluities, with full consent. And doe they thinke that such a consent of Greeke copies shall not be able to weigh downe th'authoritie of the vulgar translation, and *Erasmus* allowance of it in this place: where neither vntruth of doctrine nor anie vnsubtlenes to that which either goeth before or commeth after, is able to bee shewed. If you your selues should



should lay in ballance together, *Erasmus* which here maketh for your vulgare, and *Valla* that maketh against him: we suppose that vlesse your extreame pouertie in this case drawe you to doe otherwise, you would giue the better weight to that skale, wherein you lay *Valla*: as one that dealt not so roughly with Monckery and other your pedlary as did *Erasmus*. And as for the preheminance and authoritie, that all the Greeke copies haue before th'old translator (those Papists excepted only which haue made themselves driuels & drudges vnto him:) we refuse no mans weights, nor no mans iudgment. Beside that to disburden the Greeke of this false surmise of *superfluitie*: we haue the Syrian paraphrast, which in this poynt is not superfluous in that being long before the vulgar, he beareth witnes in all these pretended *superfluities* vnto our Greeke copies; as vnto those that are most auncient. Now as for the place *Math. 6. for thine is the kingdome &c.* If *Erasmus* had vnderstood that it is taken

2. Chro. 29  
11.

ken out of the booke of Chronicles,  
written by the pen of the holy Ghost:  
he would (no doubt) haue taken heed  
howe he had called this conclusion of  
the Lords praier, *trifles*. For it appea-  
reth manifestly, that this sentence was  
borrowed from the Prophete *Dauid*,  
with some abridgement of the Pro-  
phetes words: which being then fit to  
set forth the zeale and present touche  
of the loue wherewith hee loued the  
Lorde, was not so fit (without an ab-  
stract) for that prayer wherein our sa-  
uour sought all shortnesse possible.  
Secondlie, that cannot be *superfluous*  
without the which we shuld not haue  
had a perfect form of Praier. For whe  
prayer standeth, as well in praising of  
God and thanksgiuing, as in petitions  
and requests to be made vnto him: it  
is euident that if this conclusion had  
bene wanting, there had wanted a  
forme of that prayer, which standeth  
in praise and thanksgiuing. Last of all,  
if to giue a reason of that which goeth  
before be *superfluous*, then this con-  
clusion may be so. But we suppose that  
it

it wil be a strange voice in th'cares of  
all the learned; to affirme that a sub-  
stantiall reason giuen of any thing,  
should be iudged reasonlesse, and the  
coupling vp of the cause with the ef-  
fect in their surmised *superfluitie* of this  
place. *Rom. 11. 6.* is charged likewise.  
Where it is no maruel although they  
iudge the latter proposition superflu-  
ous: seeing they are not able to beare  
th'enimie of the former, as that which  
hangeeth their blasphemous opinion  
of merit; so that it can draw no breth  
vwhen it appeareth. Which because  
the Apost. would be sure to hang tho-  
rowlie, he doubled his coard by a ma-  
nifest opposition, frequented often-  
times of the holy scriptures. And ther-  
fore vwith the same knife they cut off  
this branch, that they may lop as su-  
perfluous boughs a number of senten-  
ces in the Scriptur, especially in *S. Iohn*  
And these men that account Logically  
reasoning superfluous in th'Apostle:  
how wil they beare the holyghosts rhe-  
thorick, in repeating one thing in one  
place, by variety of words alone with-  
out

P

out any variety of sentence: which is so custome-able a thing in the Proph. as y<sup>e</sup> Rabbins (for auoyding of tediousnes)

וְכִי־אֵל

note y<sup>e</sup> whole rule therof in five letters. And if they

will not giue th' Apost. leaue to vse his Logicke, vvithout reproach of superfluity: they may (vvith better reason) denie the Prophets that figure of Rethorick, vvwhich of all other they most delighted in. Last of al, *Erasmus* testimonie heere (vpon vvhome they only leane) is not so full. For he doth not condemne the place of superfluity but suspecteth it. There follovveth *Mar.* 10. 29. where (with other things) *uiues* being spoken of in one verse, is not vvith them repeated in the next. Whereupon is concluded, that in the former verse it is a superfluitie. And if it vv ere not, for reuerence of *Erasmus* learning, vve might vvell say it vv ere a fond conclusion. For vvhy may ther not be as vvell a defect in the latter verse, as a superfluitie in the former: and rather a defect heere, then superfluitie

fluitiethere; considering that in *Luke*, Luk.18.29  
 there is a full agreement of all Greek  
 copies, reading as Saint *Mark* doth in  
 the former verse. But that this reason  
 is neither prooffe of *superfluitie* nor de-  
 fect: it is manifestly shewved by a like  
 place . For th'Apostle hauing nom-  
 bred and marked out diuerse giftes &  
 offices in the Church: in the two next  
 verses making rehearfall of them a-  
 gaine, leaueth out two: of which not-  
 withstanding he might as trulie affirm  
 that which he ascribeth to th'other as  
 of anie of them whatsoeuer . If there-  
 fore in a rehearfall the leauing out of  
 some things sent before, be an argu-  
 ment of *superfluitie*: let them thrust out  
 these two ordinarie offices out of the  
 Church; and together with the whole  
 honourable traine of the greeke co-  
 pies, which they will be easilie intre-  
 ated vnto: let them also condemn their  
 vulgare translation. Nay more then  
 that, let them condemne (with the  
 greeke) their owne vulgar in this ve-  
 rie place of Saint *Marke* : vvhich ha-  
 uing made mention of *fathers* in the  
 for-

1. Cor.12.

28.

ἀντιλή-

ψις

χυβερνη-

σας

former verse, maketh no more mention of them, in the verse following then of *wines*. And vvhhere they would proue, that by these two prickes in *Robert Stephanus edition of the new Testament in Greeke*, is noted a superfluitie in the greeke: vve know not vvwhether vvee should ascribe it vnto their blockishe ignorance, or to their hatefull mallice against the truth. For doe they think that *Robert Steuen and Crisfine*, men of great iudgement and learning, both so senceles, as to haue put that for the text of the Scripture, vvwhich by their note, they vvould discredite with the reproach of superfluitie: vvwhose purpose vvvas to shevve by those notes, some diuersity of reading in these places, vvwhich they so marked: as it is manifest by th'examples heere alledged. In all vvwhich *Maister Beza* declareth, that there is difference amongst the greeke copies. But yet the difference is not such, but both by the greater number of the greeke copies, and by their antiquitie, manifestly confirmed by the Syrian Paraphrast, and lastlie by

by the good coherence & sute of one sentence with another: it may easilie appear that there is defect in the vulgare, and no superfluitie in our editions. As in *Mar. 6.29.* hovve aptlie is that threatning added against the refusers of the Gospell, *that it shall be easier &c.* So in *Matth. 20.22.* the similitude of Baptisme vvith the death and afflictions of our Saviour Christ, and his Apostles, is not only elegant to declare, how they shoulde be overwhelmed with them, as the bodye is plunged in the waters: but also comfortable exceedingly, to shew that as the person baptised, lifteth vp his head, after that he hath bine sowed in the waters: so both he and his Apostles should haue a certaine and most assured good issue, out of all their troubles, and death itself. Of which comfort, liuelie set forth in this similitude, which was not in the similitude of *drinking the cup*: the Church had bene deprived of, if there had not bene either wiser heades or diligenter hands then your vulgar had. Which being

*repeated*

repeated in the 23. verse should not haue bene iudged a superfluitie, seing beside th' use of repetition, to imprint it deeplier in memory, there is a noble increase whereby it is declared, that they shall assuredlie suffer with him: that so calling them home from their ambitious preasing after superioritie ouer their fellowes, they might think to prepare themselves to troubles.

*To the next section.*

The Iesuities taking pleasure to proue the Lord an euill husband in suffering thornes and thistles to ouergrow his most sacred and holy field, of th' originall in the new Testament: alledg Maister Beza, which preferreth the reading of th' old translator in some places vnto the Greeke copies which hee had. Wherein first mark, that one sentence of Maister Beza is snatched at contrarie to his continuall practise, through euerie page in a manner: where he conuinceth th' old transla-

tor



ter, of slipps and falles in translating. Secondly, obserue how fondlie they would conclude that Maister *Beza* iustificieth the vulgar translation, because he sayeth: that in some places his reading is sounder then the reading which he found in his Greeke copies. Thirdly, it ought not to be passed by, how sottishly, they would conclude: that therefore th'old translator is in some places purer then the Greeke copies, for that he is in some places purer then those copies which Maister *Beza* had. For they might well haue knowne, that as Maister *Beza* had Greeke copies which *Erasmus* had not, whereby he was able to relieue the olde interpreter against *Erasmus*, that charged him to haue forsaken the Greeke: so diuers others may haue other copies, which neither Maister *Beza* nor *Erasmus* haue come vnto. And therefore if th'old translator shoulde haue anie thing better then the Greeke copies, which Maister *Beza* had: yet thereof should it not follow, that it should be purer then all the

Greeke copies . But this is the prophane minde of the Iesuities , which would rather put fault in the Greeke copies, then either in the negligence, or inabilitie of translators , to get such a number of copies , as might be able to furnishe that worke of translation throughly . Now of all the examples in the new Testament that they could chuse to iustifie th'olde translator against the Greeke copies: it seemeth good vnto them to send vs to *Act. 13. 20.* wher we nothing doubt but th'olde translator vsed the same Greek copie that we haue in full consent . But because there are not 450. yeares vnder the gouernment of the Iudges : he changed the place of the preposition *μετα* and set it so , as th'account of the 450. yeares should be referred vnto the time which was from the birth of *Isaac*, vnto the time of the Iudges. Wherein as we take his iudgment to be good and sound: so his meanes to shew it , needed not to haue bene so violent , by carying the preposition so far from his home: if  
(according

(according to the manner of all tongues) he had vnderstood a commodious participle. For (sauiug better and riper iudgement) we would thinke that it may well be thus read.

*After these thinges done in 450. yeares or there-about*, he gaue &c. The like eclipse of speech, we read in another place of the Acts, where it is said, that *Ioseph sent for his father Iacob and all his kindred, standing of 75. persons. And again to you the promise was made.* And so th'account of the yeares is verie certaine. For adding to the 400. yeares expired at their departure from Egypt, 40. yeares, wherein they were vnder *Moses* in the desert, and 7. yeares, wherein they hauiug made a great conquest of the land, receiued their inheritance by Lot: there riseth the number of 447. whereto make a round number, as the Scripture doth in diuers other places: the Apostle added three yeares. For which cause, he saith not precisely 450. yeares, but about 450. thereby marking out either the defect of the same number

Act. 7. 14.

Act. 2. 39.

of 50. if (seuen only yeares of *Iosue* being taken to his account) the rest of his yeares be gathered to the raigne and gouernment of the Iudges, or the surplus of the same nūber of 50, if the whole gouernment of *Iosue* (cōpassed in 17. yeares) be numbered. Such also is the forehead of these Iesuits, that they dare cite *Augustine* in this case, as if there grew any thing in his garden that can giue th'olde translator such an incorruptible nature, as they pretend: whose iudgement against these scourgers of the holy Scriptures, hath bene before shewed. Who affirmeth also in the very chapter by them alledged, that all Latine bookes whatsoever ought to be reformed by the Greeke copies, if therefore th'old translation, was so highly commended of him, as they say; yet it is euident, that he would not haue him priuiledged against the Greeke in such sort as he should not (as a subiect) appeare before the Greeke copies, as before his lawfull and competent Iudge.

*August. de  
doctr. chr.  
lib. 2. ca. 55*

*To the fixe next sections page 14.*

In all these sections the Iesuities poynts of their swordes are set against themselves. For if to iustifie the vulgar translation they iudge it expedient to shewe the aggreement of it, with some Greek readings either copies or fathers that followed their copies: then followeth it that the Greek is of more authority then the Latine; as that whose credite dependeth of the good report, which the Greeke will giue of it. Whereof also it is brought to passe, that in translating the vulgar rather then the Greek; you are like to those silly poore men, that hauing not wherewith to buy new out of the marchants shop, goe to the huck-stars that haue things at the second hand. Maister *Bezas* reuerence of the Greek copies, which you haue vtterly cast from you, doth herein appeare: that euen where his iudgment leadeth him otherwise, he notwithstanding leaueth the Greek reading, according to the vniforme consent of

Math 5.

the Greeke copies: as *Iam. 4. 2.* where also we mislike not the vulgar for his translation, considering that th' Apostle (to make th' enuious emulation which followeth more detestable) doth as our Sauour Christ did, in the case of cruell and vnaduised wrath, call it murder: wherein also th' Apost. doth verie excellentlie expound the commandement of murdering. But in the other place of *1. Peter. 3. 21.* you falsely report Maister *Beza*, who correcteth th' old interpreter, by a Greeke copie of great authoritie; and therefore *correcteth not the Greeke*. How ridiculous they make themselves and their *Gagneye* in iustifying th' olde interpreter, which maketh it a wonder, that a great deale of fire, should consume a great deale of wood: all men (that haue but their common sense) may easily vnderstand. Howbeit what good choise your vulgar hath made of Greeke copies, where it hath any that are now extant: it alreadie appeareth manifestly by your deepe silence; against their reasons which haue

haue conuincd the fraillie of his iudgment that wayes: and more shall in the censure of your translation which pretendeth to follow him.

*To the next section page 15.*

Looke for the answer in the laste sectiō of pag. 13. beside that they deal vnfaithfully heere with M. Beza. For although he affirme that th'old interpreter might (in some places) haue a better copie, then himself could come vnto: yet heere he praeferreth the consent of the Greeke readings. And indeede it is most fit, for the circumstance of the place. For telling afterward, how often they wash, namely as often as they had come from any place of cōmon and ciuill meetings: it agreeth better both with the shortnesse of speach which S. Mark (aboue al other) followeth, and with the doting superstition of the Pharises: to expound this by a diligent and exact washing, thereby declaring that they did not only wash often, but washed with great endeuour of rubbing one hand

K 4      against

against another: least (happily) anie vncleannesse should stick vnto them: which sense also is confirmed of the Syriack paraphrast.

*Vnto the next section.*

If your Latine interpreter be so neare driuen, as to borrow his *injustification* of the *Latine fathers*, which seeke themselues throughout to be iustified by the Greeke copies; it is euident, that th'accusations against him, must needes cleaue still vnto him; vntill such time as his proctours can get some Greeke copies, to cleare him by.

*To the next section.*

And if the multitude of Latine copies, hurt th'authoritie of your vulgar amongst the Latine fathers, because (after it was set forth) there were many other translations abroad in their hands. Why did they hurt it, vnles it were because the fathers esteemed other translations (in diuers poynts) better then it? for they were neither so proud,



proud, nor so negligent, as to haue left th'old interpreter in those places, wherein they esteemed him to haue approached nearer vnto the truth: especially seing your vulgar is said to haue had *Damasus* the Popes commendation, to whose voyce you would beare the world in hand that the fathers gaue no lesse reuerence, then to an oracle from heauen. If therefore the Latine fathers, forsooke th'old interpreter, when he was fresh and new, and therefore furthest from corruption. How much more would they if they were now aliue, in many places let him goe peaking alone after he hath bene so corrupted, as hath bene before declared, and is further euident, by the multitude of Latine copies differing one from another, by far greater diuersities, then the Greek copies doe: so that if it were an impossible thing to make choise of the trueth of Greek copies, because of their diuersitie: it is much more impossible, to pick out the trueth of the old translation, encombred with so many

*Looke the  
King of  
Spaines  
great Bible.*

*Vnto the next section page 16.*

Thus then we may see, that all the  
sope, niter and scouridge, that the Ie-  
suites are able eyther to beg, to bor-  
row, to steale, or otherwise to come  
by: are not able to cleanse the vulgar  
translation, from the filth of blood,  
eyther wherein it was first conceiued,  
or which it hath gathered, from some  
hundred yeares by passing through so  
manie filthie handes of vnlearned  
Monkes; from the which the Greeke  
copies, haue had great freedome and  
rest: because vntill a few yeares ago,  
wherein the Popish shauelings haue  
bene somewhat wakened, by the pro-  
fessors of the Gospell: their vnskilful-  
nes in the Greek tongue, was so no-  
torious, that they caused it to come  
into prouerb: *It is Greek, it cannot be red.*  
yea we doubt not, but it is apparant  
vnto all indifferency: that it is not  
only cleansed from the filth thereof,  
but that the more they haue laboured  
to rub and skoure it, the fouler it ap-  
peareth,

peareth, to all that haue not willingly closed their eyes against the truth, which, that it may more euidentlie and without contradiction be vnderstood; goe to you Iesuites, and after a vomit of your dogged stomack discharged against the Greek copies, almost in a continuall vntruth. Heare the most trew and modest charge, that shall be objected against the insufficiencies of your vulgar translation, in one kinde alone. Where, far be it from vs, that we should take a vantage of that which may (probably) be deemed, to haue crept in, by the slip either of *pen or print*. For it were not only a poynt of vnfaithfulness, but of more folly, in such an infinite number of foul corruptions, whereof the mower may (in a manner) fill his arme, labouring in this feild: once so much as to stoupe after these slips, before th'other were cut downe. Although (euen in them also) the loue that popery is in with error, may euidentlye appeare: which counting them slippes of pen, haue not yet in  
so

so many yeares, & after so many impressions, caused them to be amended: Wherby they bewray how they dore after lies, which will not farme out that, which (in their vulgar translation) they are constrained to confesse, to be sowntage or kitchin-stuff: so much more intollerable, as some of these corruptions are blasphemous: as in stead that the greek hath, that Christ committed himselfe vnto him (meaning God) that iudgeth iustly: it hath, that he committed himselfe to him, that iudgeth vniustlie. For we had rather lay this fault being so grosse, vpon the writer then vpon the translator. And albeit the Iesuities retaine it dreaming of a sense to make this interpretation stand: yet it is manifoldlie confuted and cannot be admitted without foule and grosse error. Yet *Rom. 12*, they haue left th'old translator: which saith *not defending your selues*, and followed the Greek with *vs*, which is *not reuenging your selues*. In these corruptions of the vulgar, which shall be layd forth: let the reader

der vnderstand that they are all con-  
 uinced by the general cōsent of al the  
 Greeke copies which are knowne at  
 this day, by the Syrian Paraphrast, by  
 their own interlineal, and by circum-  
 stance of the place in diuers places  
 most euident, in other some pregnant  
 and apparant ynough, to such as haue  
 any singlenesse of eie to looke vpon  
 them. Amongst the corruptions that  
 stand in addition, let that be for ex-  
 ample, which is *Luk. 2. 18.* And con-  
 cerning those thinges spoken by the shep-  
 herds. Where beside the superfluitie,  
 there is no good sense. Secondly, *Iohn*  
*2. 15.* he made as it were a whipp: where  
 is added *as it were*: which beside the  
 falsifying the storie, can hardly haue  
 any tollerable vnderstāding. Againe  
*Iohn 8. 19.* if you knowe mee *perhaps*  
 you might know my father. Where  
 perhaps is dāgerously added, fauoring  
 the heresy of *Arrius*: considering that  
 our Sauour Christ other-where also  
 doth prāciselie affirm, that he that se- *Iohn 14*  
 eth him, seeth the father. *Hebrew. 3. 14.*  
if ye keepe the beginning of his sub-  
stance

stance firme vnto th'end: where he hath added *his*, not only to th'obscuring of th'argument of th'Apostle, but to insinuate thereby an aduantage to th'*Arrians*, that christ had a beginning of his substance. And these may suffice for a tast of addition. The detractions follow. *Math. 6.* the conclusion of the Lords prayer is wholly left out. *Mark 9. 38.* because he followed not vs, left cleane out. *Mark. 13. 14.* where is left out which was spoken by the prophet *Daniel*. Also in the same chapter, neyther doe you meditate left out. *1. Cor. 4. 4.* to my self left out. Diuers also of detractions, detract from the trueth which is in controuersie. *Math. 17.* where it is said *Elias* shall come, there is left out, first, for the maintenance of theirs & the Iewes idle fable of *Elias*, comming a fewe yeares before the worldes end. *Rom. 11.* But if it be of workes now it is not of grace: otherwise, &c. *Heb. 1. 3.* by himself left out: which is verie effectual to exclude all mans merites with other meanes whatsoeuer in the matter of our saluation, and therefore went to  
the

THE PREFACE OF &c. 175

the heart of their sinfull sacrifice: and is prooued that it ought not to be left out, by th'other member of the verse. Th'alterations are infinite almoste, & those often of waight. *Math. 1. 20. born in her, for begotten in her.* And in the same verse and other-where, in sleepe, for in dreame. *Mark, 3. 29.* Gyltie of æternall sinne, for æternall iudgement. *Matth. 26. 30.* when they had saide an hymn, for whē they had sung an hymn. *John 6. 45.* shalbe teach-able of God, for shalbe taught of God. *Rom. 1. 13.* hatefull vnto God, for haters of God. *Rom. 14. 5.* Let him abound in his owne sense, for let him be perswaded fullie in his owne minde. *1. Cor. 15. 51.* we shall all indeede rise againe, but we shall not all be changed; for we shall not all sleepe, but we shall all be changed. Of which reading of the vulgar *Ierome* denieth, that there is any warrant in the greeke copies. *Gal, 3. 1.* th'olde hath that that Christ was proscribed, which is a law worde, signifying a man whose substance (for debt or some crime) is set to publicke seale: where th'Apost. setteth forth, that Christ was (by Saint Pauls

*Hieron.  
Minerio.  
& Alexan.*

*Pauls* preaching and administring the Sacraments) so pourtraied and painted before their eies, as if he had bene crucified amongst them. *Gal. 4. 7.* *beir by God, for beir by Christ:* as both the phraise of the Scripture, & the circumstance of the place conuinceth. And often in aduantage of their Popishe doctrine, as *Iohn 14.* for this *the holye Ghost* shal bring to your remembrance, *what soeuer I haue said vnto you,* to further the Churches vn-written verities, it hath be shal suggest *whatsoeuer I shal say to you.* For the merite of workes. In stead of *Ephesians the 2.* God hath created vs vnto good workes, it hath in good workes. And *Hebr. 13.* in stead of, with such sacrifices God is delighted. It hath is promerited. *Luk. 10.* For whatsoeuer thou spedest more: it hath, whatsoeuer thou shalt supererogate. *Luk. 1.* for looked on the lowe estate of his handmaide: it hath the humilitie of his handmaide. And in the same place, for had freely graced, it hath full of grace. *Collos. 2. 23.* In superstition for in will worship, therby to make way to th'inuentions



tions of their own braine. *Ephes. 5.* (For multiplication of sacraments) in stead of a great *mystery* it hath *sacrament*. And *Luk. 22. 20.* For *this cup is the new Testament*, it hath *this is the cup*: thereby to auoyd th'evidence of the figuratiue speech. *Heb. 5. 11.* Which *cannot be expounded*, for which is hard to be expounded; therby to defend the popish opinion of the sinne against the holy Ghost. *Heb. 7. 25.* To *saue for euer*, for to *saue wholly or throughout*. *Heb. 9. 14.* By the *holy spirit*, for by *th' eternall spirit*, in fauour of their wicked opinion that our Sauour Christ is high Priest only in regard of his humanity, and not in regard of his diuinitie, with numbers of others the iust treatise whereof would require a whole booke.

*Vnto the two next sections*

Notwithstanding these swynish Iesuices, tread the pearles of the Greek copies vnder their filthie feete, and that either without anie manner of reason at all, or els with so small reason, as will hardly iustifie them to be

L

reason-

reasonable creatures: yet can they not beare that Maister *Beza* should (with great probabilitie and likelyhood of trueth) somuch as suspect the Greeke copies. For they are not able to shew one only place that he hath corrected, contrarie to a whole consent of the Greeke copies. They may condemn without reason, he may not suspect, with great probabilitie thereof. They may set in the text what pleaseth them, contrary to th' authority of all the Greek copies: he may not utter his opinion in his scholies and annotations vpon the text. They cannot beare to be charged, with their present error. But he must beare the blame of slippes & errors, which haue past and now are reformed. Wherefore either their hatred is so great against the Greeke copies, that they cannot abide Maister *Bezas* modest and shamefast reprehensions of them, vnles he would flatly condemn them, as they doe: or els their equitie is so little, that they can see a mote in his eye: whē they perceauc not the beame

that

that is in their own. And if the places were so manie, wherein *M. Beza* pronounceth the Greeke to be corrupted, that they would make the reader to wonder: you haue done verie foolishly, which (in the great store you pretend) haue repeated the most places twise, and that of *Cainan*, thrise at the least in this book: bewraying thereby, how (in great want of abilitie of accusing him iustly) the will and desire to accuse, was out of all measure. Yet speake we not this, as taking vpon vs Maister *Bezas* defence, without all exception. For we haue shewed *Acts. 13.* how the Greeke copies doe well agree with the truth: so we hope that the same might be performed in other appearances of contradiction, even in the two most difficultest places of all other, which are in the 7. of th' *Acts.* And touching that of the 75. soules beside *Iacob*, it accordeth well with the number which *Moyse* particularly reckoneth vp *Genes. 46.* where (beside *Iacob*) are mentioned 75. persons. Neither doth *S. Steuen* affirme that 75.

*Look vers. 14. how Ierome reconcilerh these places which the Iesuites think irreconcilable in his qualifications vpon Genes. 46.*

*Looks Tremulous and  
Tumulous in  
their anno-  
tat. Oppon  
Genes. 46*

*Genes. 16.*

persons came into Egypt: but declar-  
eth in that number the whole family  
of *Iacob* was, before he came to Egypt:  
that when men knew, that it came in  
so manie yeares to no greater a  
summe then to 75. persons, reckoning  
also the 4. wiues of *Iacob*, and two  
sonns of *Iebuda* that were dead: they  
might the more clearlie see the won-  
drous and miraculous blessing which  
followed before their departure from  
Egypt. Th'other place which seemeth  
likewise irrecōciliable, concerning *A-*  
*brahams* buying of a peece of grouūd at  
*Sichem* of the sonns of *Emor*: is as cleare  
as the sun at noone dayes: If this place  
of th'acts be compared with the places  
of Genesis 12. 3. 4. and 33. 19. 20. for  
in the former of these places it is eu-  
ident that *Abram* had built an altar  
vnto the Lord in the verie selfe same  
place, which *Iacob* (in y<sup>e</sup> latter of these  
chapters) is said to haue bought, for  
100. peeces of money. Now if *Abra-*  
*ham* would not bury his wife in that  
land, wherein he was a stranger, but  
in ground bought with his own mo-  
ney;

ney: much lesse would he build an altar to serue the Lord with, but vpon a purchase thereof made. It appeareth therefore, that *S. Steuen* might (with as good right) call it the place which *Abram* bought, as that which *Iacob* bought; both of them hauing bought the place. Neyther can it seeme strange vnto anie, that *Iacob* purchased the same againe, that his grand-father had bought before: if they remember that the fathers were often iniured and deprived of welles and other things that they had gotten, especially amongst a people, who (in all kinde of impietic and in-iustice) were now come almost to the top. And that it was *Saint Steuens* meaning, to note out *Abrahams* purchase, rather then *Iacobs*; it may partly appear in that he maketh no mentiō of a certain price paid for the ground; which notwithstanding is twise præcisely made mention of in the purchase of *Iacob*. And if the places were of that difficultie, yet (for our parts) we had rather con-

Gen. 16

Gen. 33. 19

Ios. 24. 32

fesse our own ignorāce; thē to charge a full cōsent of Greeke copies, with an vntrueth. And although it should be trew, which Maister Beza suspecteth some-where of the Greeke copies: It followeth not, that the trueth or anie part of the trueth, is fallen from the Greeke copies: considering that the corruptions suspected of him, are not such; but by eyther circumstance of the place, or conference of other places of Scripture, the repaire may be made.

Last of all, where they assigne such contrarietie, betwene the testimonies cited according to the 70. interpreters in the new Testament, and the Hebrew text in th'old; that either we must be driuen *in cleauing to the Hebrew of th'olde, to forsake the Greeke of the new; or in cleauing to the Greeke in the new forsake the Hebrew in th'old*; they declare themselues to be verietrifelers, and to abuse their reader impudently. For they know, that we are able to iustify euery place cited out of the 70. by the Apostles and Euangelists, to be agreeable

greeable with the Hebrew, and (in some diuersitie of words) to haue the same sense; at the least to haue no sense repugnant, to that in the Hebrew: which is manifest by this, that where the 70. differed in sense, there they leauing the 70. whome they so desiroullie followed (for support of the Gentiles acquainted therewith) follow the Hebrew text. And as this is manifest by experience, so is it obserued expresly of *Ierome*.

*Hieron. pro  
log. 15. lib.  
in Esai.*

*To the next section page 17.*

Doubt not (good reader) but the Iesuites are like to bruste for anger, to vnderstand that we are so well prepared, to proue both that the princely garments are not worn vpon the Greek originals, for the space of about 1500. yeares, wherein they haue passed from hand to hand in the horrible deserte of this wicked world: and that both the bread and apparel of th'olde translator, setting out some hundreth yeares after it, if euer it were clad and vitailed, in a-

nie passable measure of a translation: yet that nowe it is so patched and so peeced, so hoary and so mouldy, that any man (that asketh counsell of the Lord) may easily see, that neyther it commeth so far as the Iesuities doe pratend, neither hath foodde and rayment, able to feed or cloth the children & heires of so great a King. And where hauing no more shamefastnes in their forehead, then they haue haire on their bald pates: they haue taken this boldnes to say, *that the Greeke is not so corrupt as we say, although th' olde translator be lesse corrupted then the Greeke:* vnto whom what may we answer better, then that which our Sauour Christ answered vnto the Deuill confessing him to be yson of God: *hold your peace.* For beside that the truth cānot beare anie praise of such foule mouthed enemies as these be: their praise (inferior to the Deuils in-trueth) is alwaies to the same end that his, that is wholly tending to the destruction of the trueth. *The Greeke is not so corrupt as we say.* O impudency: as if there were a-  
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Mark. i.



nie, that hath cald downe the royall  
 value of th'originall Greeke, as you  
 haue done. *Though (in comparison) we  
 knowe it lesse sincere and corrupt, then the  
 vulgar Latine.* O noble commendens of  
 the Greek copies. Could you haue set  
 them lower then in placing them vn-  
 der the vulgar? You might aswel haue  
 set the heauens vnder the earth: con-  
 sidering that the Greek originall be-  
 ing borne in heauen, your vulgar  
 sprung out of the dust. How doth also  
 this agree, with your owne saying:  
 which affirme that you haue forsaken  
 the poynting of the Latine to follow  
 the poynting of the Greeke. And if the  
 Greeke hath kept the trew poynting,  
 why should it not keepe the trueth of  
 words. And if your Latine haue lost  
 the trew pointing (without the which  
 he that readeth the Scripture is like  
 him that rideth without a bridle) why  
 should it not rather be said, to haue  
 lost the trueth of the words and sense,  
 then the Greeke which keepeth the  
 trueth in poynting.

*The last  
 page of  
 their pre-  
 face.*

THE ANSWERE TO  
*To the next section.*

The principall cause that hath made you, take armes against the  
Iohn.8. 47 Greeke copies: is that you are not of God, and therefore cannot abide the wordes of God. Thereupon it cometh, that th'olde translation as it is further from the worde of God, smacketh you better then the Greeke copies doe. And althogh you may sooner get water out of a flint, then anie reliefe of your cause from the Greeke copies: yet if it were possible, for trueth to helpe to maintaine a lye, it were yet vnpossible for you to like of it: & therfore althogh we are assured that you had great aduantage out of the vulgar, which is a great cause, that maketh you stand so close vnto it, and no aduantage at all out of the Greeke (as partly hath and further shall appeare) yet we know that you haue a further fetch in preferring the handmaide vnto her mistres: which is thereby to vndermine all auctoritie of the holy Scripture, that (it being  
ouer-

ouer-thrown) the Popes decrees might ride on horseback; which cannot take breath, as long as th'authoritie of the holy Scripture remaineth. And if it be as you say, that the Greek serueth your turne better then the vulgar: you beare vs witnes(at vnawares) that the small estimation which we haue your vulgar in, proceedeth not of anie feare, that we stand in, lest he should hurt our cause.

*To the next section page 18.*

It were (doubtles) vnworthie the name of a translation, that should be inferiour to the vulgar. Howbeit we charge not th'old translator of *Popery*, and impute not all the corruptions in the vulgar to the translator: but rather to th'enemie, which sowe tares in his field: albeit as (hath bine said) he might some-where preiudice the trueth, not thinking of it. As for the testimonies both here and in the former section, they are discussed in their proper places.

*To the next section.*

We grant they are *word for word as in the Greek*. And therefore vnlesse we shewe that Poperie leaning vpon them, falleth to the ground, and that it is not only staied by them, but destroyed of them. We will willingly confesse, our selues most vnworthie eyther of the defence of so good a cause, or of the places which we occupy in the Church of God. In the meane season your beggery is too impudent which take that for graunted, wherein you haue bene alwaies (in the face) resisted. And if we would trifle out the time, as you doe; we could for fise or six sentences which you bring, as seming to synyle vpon you, alledge fise or six hundreth, which doe so apparantly frowne vpon your Poperie, as at the verie sight of them it falleth downe dead. If you had any generall councils or anie other auncient fathers of the west part, beside *Cyprian* and *Primasius* to warrant your phrases by: we dout not, but you would haue made them speake: which handle the  
matter

matter so cunninglie, that the dumbe  
in your cause, and sometime those  
which are eloquent against it, are  
notwithstanding (for want of others)  
compelled to speake for it. As for the  
two fathers alledged: let the reader  
looke the answer in the proper place.

*To the next section page 19.*

As the Philosopher saide of his  
work, that being set forth, it should  
for the hardnes and darknes thereof *exdora*  
(as it were) be vn-set forth: so may it *ayexdola*  
be verified in a good part of the Iesu-  
ites translation; that being translated,  
it remaineth, partly for the sottish su-  
perstition of keeping of words rather  
then sense, and partly for th'unnecef-  
sarie newe fanglednesse of forraine  
speech, as it were vn-translated. So is  
your *translation* as litle *Catholik*, as may  
be: as that which is so proud, so scorn-  
full & disdainful, that none of the ru-  
der sort, can haue any acquaintance  
with it: wheras a good translator will  
endeuour to deliuer to his reader, the  
mea-

meaning of his author which he traſla-  
teth, with al light & plainnes of ſpeech  
poſſible. What are the *ſacred words &*  
*ſpeeches*, for retaining whereof you are  
fallen into this ſeruitude? If you had  
translated the Greeke, you might bet-  
ter haue pretended this. For we ac-  
knowledge the pens of th'Apoſtles  
and Euangelists to haue bene *ſacred*;  
which we cannot acknowledge, nor  
you cannot ſhew in th'old tranſlator.  
Vnleſſe your Councell of *Trent* com-  
ming ſo manie yeares after th'olde  
tranſlator, was able then to make  
that ſacred, which had not beene ſo  
before.

*To the next ſection.*

But let vs heare their examples.  
The firſt kinde whereof is, of Hebrew  
wordes retained in the Greeke text,  
and by the ſame reaſon to be contay-  
ned in all tranſlations. But this argu-  
ment turneth not all together ſo  
round as you thinke. For it may well  
be, that theſe wordes of *Amen*, and  
*Alleluia &c.* were well knowne by  
th'A-

th'Apostles preaching to the Churches in that time. Wherefore th' use of them then, when they were well and generallie knowne, was more iustifiable then now, when they are not so.

And for the word *Amen*, first we haue 1. Cor. 1. 26

th'Apostle, which giueth the iust weight thereof in a Greeke worde, whereunto our yea answereth.

Matt. 5. 18

Secondly th'old translator vseth it as an indifferent thing, eyther to translate it into Latine, or to let it remaine, as he found it in the Greeke text. Heere therfore the drudgerie of the Iesuites is manifest. For notwithstanding they esteeme it not meete, that *Amen* should be translated: yet because the vulgar hath translated it, they haue also thoght good to follow him therein. Thereby tying themselves faster vnto the vulgar, then the vulgar did tie himself vnto th'original. Howbeit in retayning of the Hebreu vvords, which the original doth vse, they should (for vs) haue passed without blame if by contrarie practise of that which they professe, they had not differed

Luk. 21. 4

ferred as much from themselves, as from vs: yet deceiue themselves in that they think they may keepe *Corbana* aswell as we keepe *Hosanna*, *Raca*, *Beliall*. For Saint *Luke* hath translated *Corbana*, *Gazophylacium*: vvhich is in our tongue a treasure, and tearmeth it also, the place of the giftes of God. Which interpretation when none of th' Apostles or Euangelists giue, in the vvords vvhich we haue retained: it is euident, that they haue not that vvarrant of reteyning this vvhich we haue of those: much lesse to keep *Parascene*, which they ought aswel to haue translated into English the tongue which they write in, as Saint *Luke* (forsaking the Hebreu and Syriack vvords) vsed the vvord that vvas proper vnto the tongue he vvrote in. And therefore you impudently face dovvne the trueth, vvhen you say that *Parascene* is as solemne a word for the *sabaoth* euen, as *Sabaoth* is for the Iewes *seuenth day*. Neither is there more cause, to leaue it vn-translated, when we are not able, vvith like shortnes of our speech, to attayne



THE PREFACE OF *ke.* 199

attaine the full signification: then to  
 leaue it vnturned, when the shortnes  
 of our speach, affordeth a sentence in  
 a smaller compasse of wordes then  
 doth th'originall. And if this be a suf-  
 ficient reason, to hold the translators  
 hand, because there are *three wordes in* Mat. 1.19.  
*the translation of Parascene, aboue that*  
*which is in the Greeke:* why haue you  
 translated *παράδειγμα* put to  
*open shame.* Naye, howe commeth it  
 to passe, that without all warrant of  
 the Greeke, or circumstance of the  
 place, beyond the mark of the vulgar  
 translation, which you propounde  
 vnto your selues, and that in text  
 letters, you translate *συμβουλιαν*, Act. 8.  
*they took order for buriall.* We knowe  
 therefore that your Dirigie groates,  
 and Trentall money, will make you  
 lauish and rauill in your translation,  
 as much as your seruile minde ma-  
 keth you dumb & mute in other pla-  
 ces, where you might better speake.  
 In the rest also, your comparisons are  
 foolish. For if we haue retained certē  
 words in their originall, because our  
 M speech

speech fitteth them not so well: it followeth not therefore that you might doe that, where it is at hand and ready to serue the Greeke, or Hebrew word. Or if we haue sometimes not vsed the benefite and wealth of our tongue: doth it follow therefore, that you may so doe? And if we seeking to translate all the Greek wordes, haue left some vntranslated, because the English phrase either did not afford it vnto vs, or els stood at that time far from vs: doth it followe, that you should retain those words in a strange tongue, which our tongue doth afford you, the translation of which, we haue found out vnto your hand, and which hath confirmation, by the common vse and practise of our nation for manie yeares together. Breifly, whereas our people by the grace of God, in knowledge of the worde, through the meanes of a lightsome & plaine translation, haue bene deliuered out of Egypt: in steed that you should haue added light where it is wanting, and plained that which is rough: you haue

endeuoured, by your clouddy and  
 hacked speaches to bring in againe all  
 confusion and ignorance of God, and  
 of his trueth. And if your daintie sto-  
 mack could not brooke *the feast of the  
 sweete bread*; yet was there no cause for  
 you, to accuse it of *falshood* seing *sweete  
 bread*, & vnleauened bread (with vs)  
 are all one. The translation also prin-  
 ted at Geneua, hath *vnleauened bread*.  
 But nothing tasteth you but *Azymes*,  
 and that because the people cannot  
 chaw these crusts of yours, or bones  
 rather, which of purpose you set be-  
 fore them, that they may departe  
 hungrie from your table. Your in-  
 terpretation of *νίωπυτο*; is false,  
 without all manner of proofes, fram-  
 ed out of your cruell and vnmercifull  
 iudgement, of throwing all into hell  
 which die without baptisme: as if they  
 were not planted in the house of God,  
 before they be baptized: where y<sup>e</sup> true  
 vse of baptisme is towards those, which  
 we vnderstand either by their own  
 confession, or by the couenant, to be  
 already planted in the house of God.

As for the meaning of th' Apostle, it is euident: that he would haue none drawne to the ministry of the worde which is lately come to the profession of the Gospell: & therefore your fantasie of a *neophyte that hath bene an olde scholler* in the schoole of Christ (for so you must meane) implieth a manifest contradiction, and is all one, as if you should say, he is a new olde plant, or a new olde scholler. For in those that were not gathered from heathenish religion to the fellowship of the Gospell, before the yeares of discretion: the same daie that they became true schollers, they became true plants, and contrariwise. Wherefore to be a *young scholler*, is the same thing in effect, as to be a yong plant: where *Neophyte*, to a bare Englishman is nothing at all, no more then *depositum*, *exinanited*, *exhaust*: the foolerie and beastlines whereof, is euident to all men, seing our speach is able to yeeld the iust valuation of them. And if *our shewing the glad tidings*, be not significative to our nation, much lesse is your  
**Euan-**

Euangelizing: which scarce one amongst a hundreth doth vnderstand. And if you had learned that the doctrine of Christ vnder the Gospell, is not set forth sufficiently by the Greeke word, without a Trope of *synecdoche*, or as they call it  $\chi\alpha\tau\alpha\ \pi\epsilon\rho\acute{\iota}\sigma\chi\eta\nu$  or &  $\chi\alpha\tau\alpha\ \pi\epsilon\rho\acute{\iota}\sigma\chi\eta\nu$  you might easilie haue knowen, that the same Trope being vnderstood in our *glad tidings*, would haue reached the Greeke word, and whatsoeuer is signified by it, sufficiently. For  $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\alpha$  was a Greeke worde before the Gospell came into the world: and is vsed of Greek authors, to signifie all manner of good newes, and nothing els. And therefore the word can properly signify no more now, then it did then. But th'Euangelist chose that word especially to note, that where men are desirous to knowe good tidings, they should bestowe both their cares to vnderstand this doctrine, which is onely worthie of that name. And if our translation liked you not, as you haue translated  $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\alpha$  Gospell:

so you might haue translated *εὐαγγελίζω* to Gospell, and *εὐαγγελίζω* Gospelling, with more vnderstanding of our people, and with as full attainment of the signification of the words vnlesse you will confesse, that you haue fayled in turning *εὐαγγέλιον* the Gospell. Lastly, if so much of the signification is lost, vnlesse it be turned *E-uangelize*: how commeth it, that you, *Math. 11. 5.* haue translated it, *the Gospell is preached*. Heere therefore your drudgerie to th'old interpreter, is againe manifest, for notwithstanding you hold it ill turned vnlesse the Greek word be retayned: yet because th'old translator turneth it otherwise; you stick not, contrarie to your iudgement, to turn it as he doth: so haue you no iudgement of your own, and th'old translators iudgement (who by turning it nowe one way, and nowe another, signifieth an indifferency of translation) you vtterly ouerthrowe. But that vvhich follovveth, is more absurde: that the people must be de- priued of the naturall translation of the

the vvords, through your sottish desire of keeping of Latin vvords, which the vulgar vsed: vvhich these lying spirits calling first the *Latine text of the Scripture*, after by and by call it, the *verie words of the Scripture*: as if the Scripture translated into the English tongue, vv ere not as much the Scripture, as that vv hich is translated into the Latine. For your *pœnance*, you must do pœnance: considering that *Luk. 17. 4.* you turne the same vvord vv hich you translate *doe pœnance*, be *pœnitent*. The same vvhip commeth to you, for your *aduent*: vv hich in one and the same chapter and sense, turne it *comming & aduent* both. We are content you keepe your *Priest*, and your *Chalice* to your selues. Albeit you greatlve forget your selues, vv hich maks your *Priest* here, to come of the Latine vvord; vv hom othervv where, Vpon Act. 14. 22. you vvoulde faine drine from the Greek.

*To the next section, page 20.*

We need not trauaile much to lay forth the shame of these men, vvho themselves shew their ovvn nakednes. Let their first example heere be considered: and so let all men iudge, vvwhether a most plain sentence of the holy Ghost, be shamefully obscured: and not obscured onely, but made senselesse. For the Hebreuve phrase being rendred, it is plaine, that that vvwhich they turn *spirituals of wickednes*, ought to be turned spirituall vvickednes. And if they had any care, that the people should haue bene made vvarie, against this spirituall craftines: they would haue said, in the heauenly places or things, as the text considered in the circumstance would best beare, rather then to say, *celestialls*. But it shuld appeare that beside their peeuvish affecting of obscuritie, th'ignorance of the Hebreuvv phrase in the former part of this sentence, and th'ignorance of the sense in the latter part: droue them vpon this vvitleffe

tran-



translatiō. The same ignorance of the Hebrew tongue, caused them to vse somelike dotage in the next exāple. For if they had knowne, that it is ordinarie and vsuall for the *Hebrewes* to vnderstand the verbe substantiue: & had further learned, that the verbe simple, hath (as the place and circumstance requireth) the signification of the compound: they should easilie haue vnderstood, that this translation, *what is betwene me and thee*, had not passed the measure of a simple and plaine translation. The next example doth likewise bevvray, their ignorance in all good lavv of translation. For it is vvell knowven to children, that euerie tongue hath a proper composition: in such sort, that he that vvill make the composition of one tongue, agree vvith the composition of another, vtterly corrupteth the tongue, vvich he vvill conform. And is all one as in a body, vvich is disfigured and deformed by displacing of the seuerall members thereof. In Hebrew he that saith, *MARA MALE*,  
and

and not MALE MARA, is easily knowne, not to speake the tongue of *Canaan*. Bread white in our speach woulde offend patient eares, white bread in the French language would be as offensive. And if so small a change, & as it were the remoouing of a worde to the next house, be so foule: how much more, is it not to be abidden, that the word, whose naturall place is in the beginning, should be set in th'end: as if it were remoued from one end of the streete to th'other. And if there could be any profite in this dotage: yet haue not you obserued it. For where the Greeke hath in one verse, *a reed brused, & flax smoaking*: you haue in the former followed th'order of the Greeke, and say *a reed brused*; but in the latter you haue left th'order of the Greeke, and kept the naturall order of our speach, saying *smoaking flax*, not *flax smoaking*. And although it be no answer heere, to say that they followed their olde translator, seing rather they ought to haue followed the full consent of the Greeke

co-

Mat. 12. 20

copies, if such an imitation had bene needfull: yet they are easily stripped of that answer. For sometimes they leaue the order of th'old interpreter, and follow the Greeke: as *Math. 4. 4.* they say as the Greeke *bread alone*, and not as the vulgar *alone bread*. Which also they doe not in phrase only, but in whole sentences: as *Math. 4.* they forsake the vulgar, which sayeth, *walked in darkenes*, and take the Greeke which sayeth, *sate in darkenes*. And in *Rom. 12.* in stead of that the vulgar hath, *not defending our selues*, they haue cleaued to the Greeke, which is *not reuenging your selues*. Neyther can they say, that this was the slip of a pen of the writer, for beside that there is no resemblance of the wordes, they are shut from that, in that that *Ierome* so readeth. And other sometime they forsake the order of the Greeke and vulgar both. For where both the Greeke and vulgar haue, *to his Angels shal he giue charge of thee*: they haue turned it, *he will giue his Angels charge of thee*. And againe, where both Greeke and

*Math. 4. 6*

*Ibid. ver 9*

and Latine haue *into an hill high verie*: they (as it should seeme) ashamed of this their apish and sottish imitation, haue tranllated it, as we doe, *into a very high mountaine*. So it appeareth, that as they are vtterly ignorant of all good order of translation: so they keepe not themselues to their owne crooked rule, but when and where it pleaseth them. And as they make themselues ridiculous in the professiō of a superstitious obseruation of th' order of words: so are they not only often ridiculous, but sometime impious in the sense, which their seruile obseruation of like number of words, draweth them vnto. Take for example one of the most comfortable places in al the scripture, which by their sottish translation (in sparing a worde) they haue turned into deadly poyson, and bitter wormwood. For vnto this question, *who shall accuse against the elect of God?* They haue added for answer, *God which iustifieth*: as if god shuld accuse his elect. And to another question, *who is he that shall condemn?*

They

Rom. 8.33  
34.

They ad for answer, *Christ Iesus that died, &c.* Cleane contrarie to the meaning and phrased of th'Apostle: also contrarie to their meaning; but yet their words can beare no other sense, where th'Apostle keeping the Hebrew phrased, left out the verbe substantive; which being alwaies in that phrased vnderstood of it selfe, is not so in our tongue; vnlesse it be expressed.

Now y we se their peruerse imitation of wordes, is not religious, but superstitious, and sometime impious, sometime obserued, and sometime not, at their pleasure: it wilbe also easie, to see in diuerse examples, that they riot and play the wantons in their translation. Albeit it hath alreadie bene performed, and that in three or foure of those examples, which they haue alledged, to testifie their great frugalitie in translating: yet there are others whereby the same is conuincd.

As *Math. 3.14.* where the Greek hath he vtterly forbade him, and the vulgar forbad him they leauing both the Greek and the vulgar, translate *staid* him

δ. ixv.

αυτν

prohibebat.

Rom. 12.

Dominan-  
tur.

him, and in the same chapter verse they translate *presented*, and yet 8. chap. 16. *offered*: th' olde translator hauing *obtulerunt*, in both places. Mark. 9. 49. they translate *victima*. Hebr. 5. 1. they translate *sacrifices*, and Hebr. 13. 16. they turn *hostes*: the word with full consent of the Greeke copies, being one, and the same in all. Ordinarily they translate *prepuce* and *prepuce*: yet Act. 7. 51. they say *uncircumcised*. Mark. 10. 42. they translate *ouer-rule them*, contrarie to the meaning of our Sauour, contrarie to Saint Luke which vseth the verb simple, as of the same value as the compound, and contrarie to their own vulgar, who vseth an indifferent word, which hath not so great excesse of rule adioyned with it: thereby to help the Lordship of their clergy. To stand vpon the rest of their examples, whereby they glory in their owne shame, would be so small profite of the reader: especially cōsidering that the places of anie importance, are other-where debated, some of them being ridiculous as a

word

THE PREFACE OF &c. 207

*word done, hell of fire &c.* yet can we not  
 passe ouer, one open impudent, will-  
 full and faulſie corruption which they  
 haue vſed throughout their whole  
 tranſlation: which alwaies in ſtead of  
*the Lord* haue ſet (and that text-wiſe)  
*our Lord*, contrarie to the faith both  
 of all the Greeke examples and the  
 vulgar tranſlation: hauing therefore  
 taken from, and put to: you haue all  
 the curſes ſtanding at your doores,  
 which are threatned, againſt falſifiers  
 of the publick recordes of the church:  
 whether they be conſidered as they  
 are in deed, or as they are in your o-  
 pinion. For notwithstanding you  
 haue laide vp the vulgar tranſlation,  
 in the holy ark of the Lord, hurling  
 out from thence th'originall, as it  
 were the two tables, written by the  
 finger of God; when ſuch dealing may  
 ſerue your turne: yet bear you ſo little  
 reuerence vnto it, as that in a matter  
 of ſmall importance, which can nei-  
 ther hinder vs, nor help you, you haue  
 put out, and put in at your pleaſure.  
 And although the former fault, may  
 hap-

happily be imputed to your ouersight yet the latter of adding, vvherein you fall so often and continually, can argue nothing els, but a challenge of maistership and Rabbinisme in the Church of Christ, and of a chaire aduanced so high, as that the chaire of our Sauour, may scarce seeme to be a foot-stoole vnto it. And if you could shew but one such boldnes of ours, through-out the translation of the vvhole body of the Bible: vve vvould couer our faces, and our answer should be in silence. We see easily vvhat a small gale of vvind, hath driuen you vpon these sands. Only for that vve according to the most accustomable phrase of the Scripture, do so speake: you haue chosen to speake othervvise then the Scripture, rather then you vvould speak as vve doe. Ywisse you see it othervvise in vs; vvchik bauk not your phrase of speaking, vvheresoeuer the texte of Scripture doth offer it vs. You haue made the vvall of your separation from vs, high othervvise: and you might

Heb. 7. 14.



THE PREFACE OF &c. 209

might haue made it higher, with much  
 lesse apparence of your contempt of  
 the worde. Sauing that the Lorde  
 would thus discouer you: to a hatefull  
 abhomination of your malapertnes,  
 in handling his worde. Beside that,  
 as you haue deuided your tongues,  
 from the tongue of the holy Ghost;  
 so you haue deuided it, from your  
 owne harts. For neyther in deed, nor  
 by your own doctrine, can you say *our*  
 God, or our *Lord*: which stand in a  
 continuallammering, whether he  
 be louingly affected towards you or  
 no. You haue presumed further here-  
 in, then durst your good maisters and  
 betters. For the whole vniuersitie of  
*Louane*, translating the Bible into  
 French, as you doe the new Testa-  
 ment into English: kept themselues  
 herein precisely to the old translator,  
 turning the Lord, and not *our Lord*.  
 Where if the weight of authoritie be  
 asked after: the vniuersitie of *Louane*,  
 is of better mark then the vniuersitie  
 of *Rhemes*: the Doctors and Diuines  
 of *Louane*, then the Nouices and Que-  
 N tionists

*Le Seig-  
neur.*

tionists of *Rhemes*: the whole vniuer-  
 sitie of *Louane* of greater credite, then  
 one small Colledge of the vniuersitie  
 of *Rhemes*. And if to all these we had  
 (for answer) only returned; *in such and  
 such places, we translate thus and thus, not  
 as the Iesuites doe; as they say that they  
 translate not as the Protestants doe: we  
 feare not, but al indifferent iudgment  
 wil be constrained to giue the prae-  
 minence of a true and plaine transla-  
 tion vnto vs, especially in respect of  
 theirs. As euen in the next example,  
 where the Greeke word is different,  
 cyther to the holy Ghost, or to the  
 wind; forasmuch as it is most euident  
 by vndoubted arguments, that the  
 wind is to be vnderstood: we holde it  
 for a grace of our translation, which  
 hath appropriated the speach to the  
 meaning of the Scripture. And ther-  
 fore we may iustly condemne their  
 translation; which, where one thing  
 is intended and marked out of the  
 Scripture, vseth that worde, which is  
 common to both significations. Al-  
 beit we know neither generall speach  
 of*

of the whole land, nor particular language of any seuerall shire: where the word *spirit*, doth signifie wind. So that if it were a vertue for your translation, so to hault of both sides, that the certaine meaning coulde not bee knowne: yet haue you not here, attayned vnto it.

*To the next section, page 21.*

That the *Greeke* neuer fauoreth you, it shall euidently appeare, that there is no *corruption* vsed of Maister *Beza* in either of these verses: let the reader looke in their seuerall places. To the rest we answer nothing: as we doe not vnto the next section, nor the next to it. For first, it is knowne to all the world, that in both th'Epistles to the *Hebrewes*, & *Saint Iames*: we acknowledg the holiest and highest authoritie that can be. Secondly, it shall appeare in the place, that we keepe the boundes of modestie, in abstaining to name the writter of the Epistle to the *Hebrewes*, whose name the holie

Ghost hath concealed. Thirdly, not sticking to name Saint *James* Epistle in our best translations, *Generall*: it is well knowen, that both that title, is not giuen of the holy Ghost, but of the scholiast, which tooke it of *Eusebius*, and is not giuen, for a mark of further degree of holynes about other Epistles, but only to note the difference of th'other Epistles, writtē with greater restraint of person or place. Where these latter Epistles of Saint *James*, *Peter*, *Iohn*, and *Iude*, were directed to the Iewes, scattered in diuers countries & prouinces, whither they had bene carried captiue: and therefore are called generall. Beside that it were good for you, not to be bould with *Eusebius* in the title of *Catholike*: vnlesse you will matche Saint *James* most holy Epistle, with the Epistles of *Denys* Bishop of *Corinth*, which *Eusebius* calleth *Catholike*, as he doth *Sainte Iameses*. *Eusebius* therefore was not a fit author for this: especially, if you had remembred, his rash iudgement of Saint

*Euseb. lib.*  
*4. histor. ec.*  
*clef. c. 22.*  
*23.*

*Euseb. 3.*  
*lib. hist. ec.*  
*ecf. 23.*

Saint *Iameses* Epistle. To the three next sections, vve ansvvere nothing.

In the last, let (hardly) the reader iudge how they *help his vnderstanding euerie way*, which make plaine places rough, darken that which is lightfom, by disorder of sentences, by vnwonted phrase, by wordes fetched from far countries, which their owne countrie doeth afford them off. And finallie, by doubtfull speache, inclining as well to that, which is not the meaning of the Scripture, as to that which is. And the way which is so plaine and lightfome, that they can neuer make rough nor dark by their translation: they doe by their *annotations vtterly peruert*. And therefore we comfort our selues with this saying of th'Apostle, that you *shal proceede no further, for asmuch as your madnes shal be knowne to all men.* 2.Tim.3.9.

FINIS.